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Contents for April, 1913

CHRISTIAN EDUCATION AND MINISTERIAL RELIEF:

| | |
|--|-----|
| Our Boys and Girls and Our Colleges | 411 |
| "Lunsunah" | 412 |
| Need of Ministers for the Fields | 413 |
| The Presbyterian Church in the United States | 414 |
| Beefsteak for Ministers | 415 |
| Personal Work in State Universities | 416 |
| Our Ministry in Preparation | 417 |
| Life Found Through a Life Laid Down | 418 |

HOME MISSIONS:

| | |
|--|-----|
| The Home Mission Council | 419 |
| The New South and Home Missions | 420 |
| The Laymen's Mission Convention at Memphis | 422 |
| Report of Superintendent of Mountain Work | 423 |
| Promising Work in Pike County | 425 |
| As Sheep Having No Shepherd | 427 |
| God's Cozy Corner | 428 |
| Treasurer's Report of Home Missions | 429 |
| Making Progress at the Boys' School, Plumtree, N. C. | 430 |
| In the Mountains! Off the Mountains! For the Mountains | 431 |
| Dedication of Beechwood Seminary | 432 |
| Why? | 433 |
| The Little Highland Mnte | 434 |
| Amorita Ellen | 435 |
| Some Hidden Missionaries in the Synod of Texas | 437 |
| The Travels of a Tent | 438 |
| Mountaineers in the Southland | 439 |
| Home Mission Program | 441 |

THE WOMAN'S AUXILIARY:

| | |
|-------------------------------------|-----|
| Some Helpful Suggestions | 442 |
| Notes | 443 |
| Work of the Secretary of Literature | 444 |

FOREIGN MISSIONS:

| | |
|---|-----|
| Topic for the Month—Africa | 447 |
| Our Special Field in Africa | 448 |
| Bible Literature Actually Printed and in Use in Our Schools in Africa | 452 |
| Arrival of Reinforcements in Congo | 452 |
| Good Times at Luohe | 454 |
| A Greeting from Suchien | 456 |
| University of Nanking (Acrostic) | 457 |
| Union Medical College at Nanking | 457 |
| Visit of Dr. Sun Yat Sen | 460 |
| New Church at Toyohashi | 461 |
| Anti-Protestant Riot in Brazil | 462 |
| A Country Trip in Japan | 463 |
| A Country Trip in Korea | 466 |
| Young Korean Linguist | 469 |
| Progress of the Kingdom in Korea | 470 |
| Our School Work at Cardenas | 471 |
| An Unknown Sower Went Forth to Sow | 472 |
| News from Mexico | 475 |
| Revival of Hsueh-Pu | 476 |
| News from Mokpo | 478 |
| Foreign Mission Treasurer's Report | 480 |
| The Relation of Bnshido to Christianity | 481 |
| Foreign Mission Committee Notes | 482 |
| Personalia | 483 |
| Do You Know? | 485 |
| The April Missionary Meeting | 486 |

EDITORIAL:

| | |
|-------------------------------------|-----|
| One Way to Advance | 487 |
| Christian Workers' Home at Montreat | 487 |

PUBLICATION AND SABBATH SCHOOL EXTENSION:

| | |
|-------------------------------------|-----|
| Fewell Survey Mission | 489 |
| Wauhtown Presbyterian Sunday School | 491 |
| How the Shepherd Seeks | 492 |

The Missionary Survey's Campaign for 50,000 Subscribers

JACK CUTS THE GUY ROPE AND DEALS THE SPIRITS A BLOW

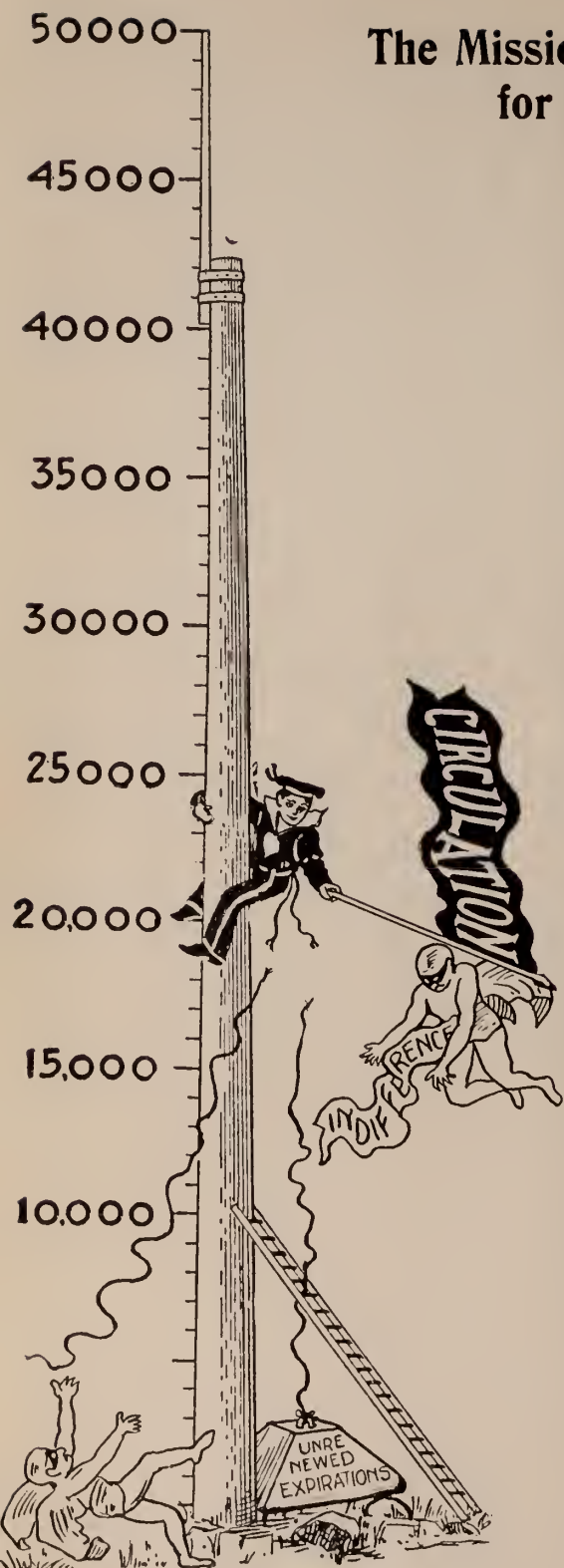
This campaign for circulation is a strenuous one indeed. The past four months have been a period of intense struggle for brave little Jack. During December, January, February and March more than half the expirations of a year occur. Many of them represent one-year subscribers who were gathered in a year ago, perhaps under some "pressure," and the interest of some of these, while growing, is yet tender. The cause has not gotten a sufficient grip on them to make them watch the date on the wrapper and clamor for another year's subscription when time arrives for renewal. They have to be sought out again and reminded.

Thus, in spite of the fact that a steady stream of new subscriptions have continued to come in through the splendid efforts on the part of some, it has been impossible for Jack to move upward. Indeed, when obliged to take his pennant staff to crack over the head that persistent and impudent Spirit of Indifference and break the guy ropes holding him down, he, in the action, slipped back to 24,000. That figure represents his present status.

However, the prospect is better, for during February there were received 1,832 renewals and 1,033 new subscriptions. This gain can be appropriated if sufficient renewals of January-February-March expirations come in. Then we might hope next month to show Jack firmly reinstated on the 25,000 notch and "going up."

How about it, Jack?

"I'll both fight and climb, if my folks will keep busy!"



CHRISTIAN EDUCATION AND MINISTERIAL RELIEF

Address all Communications to
REV. HENRY H. SWEETS, D. D., SEC'Y,
122 Fourth Ave., Louisville, Ky

Make all Remittances to
MR. JOHN STITES, TREASURER,
Fifth and Market Streets, Louisville, Ky.

OUR BOYS AND GIRLS AND OUR COLLEGES

DOMSIE was only a pedantic old parish schoolmaster, and he knew little beyond his craft, but the spirit of the humanists awoke within him, and he smote with all his might, bidding good-bye to his English as one flings away the scabbard of a sword.

"Ye think that a'm asking a great thing when I plead for a pickle notes to give a puir laddie a college education. I tell ye, man, a'm honourin' ye and givin' ye the fairest chance ye'll ever hae o' winnin' wealth. Gin ye store the money ye hae scrapit by mony a hard bargain, some heir ye never sae 'ill gar it flee in chambering and wantonness. Gin ye hed the heart to spend it on a lad o'pairts like Georgie Hooe, ye wud hae twa rewards nae man could tak frae ye.

"Ane wud be the honest gratitude o' a laddie whose desire for knowledge ye hed sateesfied, and the second wud be this—anither scholar in the land; and a'm thinking with auld John Knox that ilka scholar is something added to the riches of the commonwealth.

"And what 'ill it cost ye? Little mair than the price o' a cattle beast. Man, Drumsheugh, ye poverty-stricken cratur, I've naethin' in this world but a handfu' o' books and a ten-pund note for my funeral, and yet, if it wasna I have all

my brither's bairns tae keep, I wud pay every penny mysel'. But I'll no see Georgie sent to the plough, tho' I gang frae door to door. Na, na, the grass 'ill no grow on the road atween the college and the schule-hoouse o' Drumtochty till they lay me in the auld kirkyard."

The reason the General Assembly has established an Educational Loan Fund is in order that the path between the school house and the college may be kept worn.

Numbers of our people have decided to erect a Memorial Scholarship Fund of \$400 to be loaned at the rate of \$100 a year to some worthy boy or girl who is capable and anxious to attend one of our Presbyterian colleges, but who has not the means to fulfill this desire. Already thirty-one of the youth of our Church are receiving a college education in this way that might otherwise have been denied them. This is a safe and sound investment.

As soon as these young people graduate and take up their duties of life they begin to repay the amounts furnished them, which are in turn loaned to others.

"Ye think that a'm asking a great thing when I plead for a pickle notes to give a puir laddie a college education!"

“Inasmuch”

GEORGE W. HALL

When the Master calls for reapers,
 And the young, the brave, the strong,
Step out from the careless sleepers
 With a joyful shout and song;
Gladly facing all the trials,
 And the hardships, toils, and such,
Faith through all their self-denials,
 Hears the blessed “Inasmuch”.

When the noonday sun is gleaming
 Fiercely o’er the ripened fields,
And the shimmering heat is gleaming
 Till the faint heart almost yields;
Though the gold-crazed throngs may jeer them
 And for treasures madly clutch,
What thought sublime will cheer them
 Through it all—that “Inasmuch”.

When the evening shades descending
 Tell the close of life’s long day,
And the gleaners homeward wending
 Now are feeble, old and gray,
How their forms are bowed and broken
 By Time’s emaciating touch—
Yet the grandest word e’er spoken
 Cheers their hearts—Christ’s “Inasmuch”.

Christian Education and Ministerial Relief

THE NEED OF MINISTERS FOR THE FIELDS

| | |
|--|------|
| Ministers Ordained last 10 years | 492 |
| Ministers Received from other Churches | 169 |
| Total gain to Church in last 10 years | 661 |
| Ministers died last 10 years | 305 |
| Ministers retired last 10 years | 42 |
| Ministers dismissed last 10 years | 77 |
| Total loss to Church | 424 |
| Net gain of Ministers last 10 years | 237 |
| Churches Organized last 10 years | 663 |
| Churches Dissolved last 10 years | 300 |
| Net Gain of Churches in 10 years | 363 |
| Vacant Churches, 1913 | 735 |
| Opportunities for Organization, 1913 | 275 |
| Total Vacant Fields at Home | 1010 |
| Our foreign fields in China, Japan, Korea, Africa, Brazil, Mexico and Cuba contain 25,000,000 souls to whom we have sent only 98 ordained men. | |
| Ordained Men needed <u>now</u> : | |
| For the Home Fields | 210 |
| For the Foreign Fields | 200 |
| Total Increase of Men needed for the Ministry | 410 |

In addition, the places of those dying and retiring each year (about 35) must constantly be kept filled.

THE PRESBYTERIAN CHURCH IN THE UNITED STATES

Department of Christian Education and Ministerial Relief

I. EDUCATION FOR THE MINISTRY

Number of candidates on roll, 465.

Number of candidates receiving aid, 302.

Maximum amount of aid, \$100 per year.

It requires four ministers, seven churches and 630 members to provide one candidate for the ministry.

II. MINISTERIAL RELIEF

1. REGULAR APPROPRIATIONS

Aid granted to fifty-nine aged or infirm ministers, average \$226 per year.

Aid granted to 150 needy widows, average \$136 per year.

Aid granted to eighteen afflicted orphans, average \$100 per year.

Seventy-four little fatherless children, under fourteen years of age, not included above, are in these 227 homes.

2. THE HOME AND SCHOOL

Nineteen of these families receive additional aid at the Home and School.

Five orphans, between ages sixteen and twenty-three years, receive board at the home.

Thirty-two orphans, between ages eight and twenty-two, are boarded with fourteen mothers.

Tuition for these thirty-seven children is paid in the primary, preparatory and college conducted by private parties at Fredericksburg.

III. THE ENDOWMENT FUND OF MINISTERIAL RELIEF

Total amount requested by the Assembly.....\$500,000

Total amount safely invested..... 318,002

Total amount to be raised and greatly needed.....\$181,998

The Endowment Fund is earnestly commended by the General Assembly for gifts and legacies.

IV. SCHOOLS AND COLLEGES

To disseminate information and advance the interests of our five theological seminaries, thirteen colleges for men, fourteen colleges for women, thirty academies and various mission schools.

V. THE EDUCATIONAL LOAN FUND

For capable boys and girls of small means who want to attend a Presbyterian College.

Total amount of fund, \$8,500.

Total amount of loans, thirty-two.

Maximum amount of loan, \$100 a year, not to exceed four years.

VI. SOURCES OF INCOME

The General Assembly asks for \$1,000,000 for all her causes for the year 1913-'14. Of this amount, \$140,000 or fourteen per cent. is requested for Christian Education and Ministerial Relief.

The month of April is designated by the General Assembly as the time for offerings for this work.

All departments are in great need of money. We will not go in debt. If the money is not received we simply have to scale the meager amounts furnished the enfeebled ministers and needy widows and orphans and the poor boys who are preparing for the ministry of our Church.

Please send all funds promptly to Mr. John Stites, Treasurer, Fifth and Market Streets, Louisville, Ky.

For literature or further information address Henry H. Sweets, Secretary, 122 Fourth Avenue, Louisville, Ky.

RECEIPTS FOR CHRISTIAN EDUCATION AND MINISTERIAL RELIEF

From April 1, 1912 to February 28, 1913

The following amounts have been received by the Executive Committee for the first eleven months of the year:

Christian Education and Ministerial Relief, \$20,305.17; Education for the Ministry, \$11,447.10; Ministerial Relief, \$27,250.80; Endowment Fund of Ministerial Relief, \$4,388.87; Home and School, \$8,993.53; Schools and Colleges, \$1,237.89; Educational Loan Fund, \$2,012.46; making a total of \$75,635.82. During the first eleven months last year we received

for all of these causes, \$80,417.55; decrease, \$4,781.73.

We are in very great need for funds at this time. It is against the policy of our committee to borrow any money, and if sufficient funds are not remitted we will simply scale the appropriations to the beneficiaries of Ministerial Relief and the candidates for the ministry.

Please send all funds to Mr. John Stites, Treasurer, Fifth and Market Streets, Louisville, Ky.

BEEFSTEAK FOR MINISTERS

T. DEW. TALMAGE.

THERE have been lately elaborate articles remarking upon the lack of force and fire in the clergy. The world wonders that, with such a grand work as saving souls, the ministry should ever be nerveless. Some ascribe it to lack of piety, and some to timidity. We believe that in a great number of cases it is the lack of nourishing food. Eight hundred or a thousand dollars for a minister is only a slow way of killing him—the worst style of homicide.

Congregations sometimes mourn over dull preaching, when themselves are to

blame. Give your minister more beefsteak and he will have more fire. Next to the divine unction the minister needs blood. A full stream, and how fast the grists are ground!

The damage begins in the college boarding house. From such depletion we step gasping into the pulpit, and look so heavenly pale that the mothers in Israel are afraid that we will evaporate before we get through with our first sermon. Many of our best men in preparation for the ministry are going through this martyrdom. The strongest mind in our theo-

logical class perished, the doctors said afterward from lack of food. The only time he could afford a doctor was for his post-mortem.

Do you suppose that if Paul had spent several years in a cheap boarding house, and the years after in a poorly supplied parsonage he would have made Felix tremble? No! The first glance of the Roman procurator would have made him apologize for intrusion.

Do you think that all your eight hun-

dred dollar minister needs is a copy of "Calvin's Institutes?" He is sound already on the doctrine of election, and it is poor consolation if in this way you remind him that he has been foreordained to starve to death.

Keep your minister on artichokes and purslain and he will preach from the text, "All flesh is grass." Prayer cannot do the work of beefsteak. You cannot keep a hot fire in the furnace with poor fuel and the damper turned.

PERSONAL WORK IN STATE UNIVERSITIES

REV. MATTHEW G. ALLISON,

Presbyterian University Pastor, Madison, Wis.

PERSONAL work is not a popular subject. It has nothing spectacular about it such as preaching, but it is more disliked because it is such hard work—much harder than preaching. It is much easier to preach to a thousand people than to talk to one man. Many fine preachers would lose their heads if one man should rise in the congregation and begin to argue with them, and many fine preachers are just as helpless when it comes to talking in private with an individual. But the best kind of preaching, as Beecher said, is when there is but one in the congregation and you have him by the lapel of the coat looking into his eyes. The two men most responsible for our modern work, intellectually and morally accomplished their results by this means. Socrates had no school, wrote no books, made no big addresses. He went about the city of Athens talking to men on the street corners. He made himself such a public nuisance that Athens finally put him to death.

Jesus had no church, wrote no books, held no public conventions. He wandered over Palestine talking to this man and that woman. After two or three years of it they put Him to death as the nation's most dangerous man. His conversations, reported by those whose overheard Him, are the foundation of the Christian religion.

It is by this personal method that workers for Jesus succeed. I was the pastor of a church for years. I tried sociological schemes and failed. I tried mere preaching and failed. I tried evangelistic meetings and failed. Then I tried face to face personal work and succeeded. Dr. Talmage was the most popular preacher of the nineteenth century, but Dr. Talmage was no pastor and his church has disappeared from the earth. Dr. Cuyler worked beside him with the motto, "A house-going pastor makes a church-going people," and his church is still doing business at the same old stand.

This is our University pastor's method at Wisconsin. It is the fundamental feature of the work. Whatever else we do, we make it our aim to see all the students of the churches and of no churches personally and individually every year and present to them the subject of religion and the Church. This is about the only work to which the University pastor should give his attention, not that other kinds of work are not important, but our working force is small, and, if we do this work satisfactorily, we shall not have time for much else. As to the success of the method, we feel justified by the results at Madison, and recommend it as the first feature of successful work not only to all University pastors but to all other ministers and church workers.

OUR MINISTRY IN PREPARATION

HENRY H. SWEETS, Secretary.

FOR the past twelve years there has been a steady increase in the number of candidates for the ministry. This has come in answer to the earnest prayers of God's people and the tireless efforts of parents, pastors and teachers, and others deeply concerned about the Kingdom of God.

The Executive Committee of Christian Education and Ministerial Relief has sent out thousands of leaflets furnishing material for sermons and addresses, and tens of thousands of pages of literature on the claims of the Gospel ministry.

We have secured the names of the choicest boys and young men throughout the whole Church and by personal letter and suitable literature have kept before them the claims of God upon their lives.

While the increase in the number of candidates for the ministry has been constant, the offerings of God's people for the assistance of the poor boys who are compelled to take four years in college and three years in the theological seminary, have fluctuated. At no time in this period have the contributions kept pace with the needs of the work.

During this year 303 young men who have been carefully examined by the Presbyteries and received by them as candidates for the ministry, have been recommended to us for aid. All of these men signed a statement that they are in absolute need of this assistance in order to get their education. The Presbyteries are commended carefully to look into this matter and to certify also to the need.

We promised these men \$100 a year. Up to the time of this writing, the middle of March, however, we have been able to send them only \$70, and our account in bank is overdrawn. Unless there is a large increase in the contributions of God's people before the 31st of March, we will not be able to send them any more. It is strictly against the policy of our committee to go in debt. If more money is not forthcoming we will simply have to scale the amounts and many of these men who have expected to receive the full amount of appropriation will be compelled either to leave the institution of learning or to go in debt.

We are hopefully awaiting the returns from our churches, Sabbath schools, societies and individuals. We earnestly trust that large amounts may be sent immediately to our Treasurer, Mr. John Stites, Fifth and Market Streets, Louisville, Ky.

We believe that God who put it into our hearts to pray for more laborers in the harvest and who has so graciously answered our prayers will also move His people to give the funds so greatly needed.

It is now too late to remedy this matter for the past year for our books must be closed March 31st. But we earnestly hope that our people will respond more promptly and liberally in April, the month set apart by the General Assembly for offerings for all departments of the work of Christian Education and Ministerial Relief.

Louisville, Ky.



Life Found Through

A Life Laid Down

I have but one life to live,
'Tis not the highest in Life
To make a Living,
How much more Glorious
To make Alive,
Those that are Dead,
And who would remain Dead,
Did not I give my Life for their Lives,
But who through my Life laid down,
Shall LIVE forever.

“Hereby perceive we the love of God,
Because He laid down His Life for us,
And we ought to lay down
Our LIVES for the brethren.”

—1 Jno. 3 : 16.

Samuel M. Glasgow



HOME MISSIONS

REV. S. L. MORRIS, D. D., EDITOR.

MISS BARBARA E. LAMBDIN, LITERARY EDITOR

P. O. DRAWER 1686, ATLANTA, GA.

THE HOME MISSION COUNCIL

THE greatest advance movement of recent years in the interest of Christianizing America was inaugurated five years ago in the creation of the Home Mission Council. This body is now composed of twenty-seven Boards and four Agencies; while twelve Women's Boards compose an auxiliary "Council of Women for Home Missions," which co-operates most cordially and efficiently. Every great Protestant denomination in the United States is now represented in the Home Mission Council except the Southern Baptists.

The Home Mission Council during the brief period of its existence has conducted inspirational campaigns in many of our great cities, using speakers of national reputation. It has sought to promote co-operation among the churches for greater efficiency. It has carried on "Neglected Fields' Surveys," to prevent overlapping on the one hand and overlooking on the other. It inaugurated Home Mission Week in November, which did more to advertise the needs of our country and the necessity of Home Mission effort than any movement ever attempted. This observance proved such a phenomenal success and aroused such intense interest, that in response to demands from all over the country it has been made an annual feature.

The following resolution adopted sets forth clearly the meaning and purpose of the Home Mission Council:

It will be noted that our recommendations are not in the direction of union churches, missionaries or missionary societies, but in the direction of practicable co-operation involving *increase* rather than *decrease* of denominational activity. The course of the Home Missions Council is clear. Our one business is to push the Christianization of America through the established Church agencies. Co-operation is essential in doing this. Keeping the issues clarified and simplified, so far as we are concerned, we should follow a steady policy and adopt vigorous measures for accomplishing two ends: One is, the prevention of wasting, by competition, missionary funds, workers and interest; the other and paramount end is, the establishment of efficient co-operation among evangelical denominations so as to meet the unmet spiritual needs of America.

The scope of the Council's activities may be gathered from the names of the Committees which made report at the recent meeting held in New York City. They include Committees of Neglected Fields' Survey, Indian Missions, Porto Rico, Recruiting the Home Mission Force, Home Mission Literature, Work Among Negroes, and Rural Fields.

At that meeting Dr. Morris delivered an address on "The New South and Home Missions," an abstract of which is published elsewhere in this department.

THE NEW SOUTH AND HOME MISSIONS



Mount Mitchell, N. C., the highest peak in Eastern America.

THE old South, the new South, the solid South, the silent South, the sunny South, the backward South, the progressive South are designations for the section below Mason and Dixon's Line, according to the viewpoint of the observer; and each is more or less appropriate. The conditions, culture, character, methods, and ideals of the South have undoubtedly undergone radical changes during the half century since the outbreak of the Civil War. Culture still characterizes the people of the South, but commercialism is now more in evidence. The prosperity of the Old South has been superseded by the progressiveness of the new.

In *The World's Work*, Clarence Hamilton Poe says:

The last fifty years have seen the making of a dozen new commonwealths beyond the Mississippi; the next fifty years will see the remaking of a dozen old commonwealths below Mason and Dixon's line. From 1900 to 1950 the South will be the land of opportunity. As our epic of the nineteenth century was "The Winning of the West," so our epic of the twentieth century will be "The Development of the South."

The editor of the *Manufacturer's Record* declared recently:

We must learn to think in billions rather than millions, if we would so broaden our mental horizon as to be able to see with some degree of clearness the possibilities of material development in the South.

As justifying this statement, consider the significance of the following facts and figures as to the South:

| | |
|---|-----------------|
| Capital invested in manufacturing | \$3,397,000,000 |
| Annual product of same..... | 3,800,000,000 |
| Farm lands and buildings..... | 8,971,000,000 |
| Annual crops | 3,000,000,000 |
| Total annual income of the South | 7,300,000,000 |

The total wealth of the South is twenty-seven and a half billion dollars, which is eleven billions greater than the entire wealth of the United States fifty years ago. It is estimated that the South is increasing in wealth at about the rate of two billion dollars a year.

A few illustrations of our undeveloped resources will suffice: Great Britain, Germany, France and Austria combined have 17,000 square miles of coal area; the South has 99,166 square miles of coal, and 84,300 of lignite. If Europe had collected every ounce of gold produced in 1910, it would have lacked \$122,700,000 of paying Europe's cotton bill to the South that year. In thirty years the cotton crops of the South have yielded in money value \$15,000,000,000. All the gold and silver of the world mined in the same period yielded but \$10,000,000,000. The South has water power enough "to run every wheel that turns on rail or factory in America." It has 88,903 miles of railroads. Ex pede Herculem

The population of the South is estimated at 33,200,000, and is destined to increase beyond all calculation as the tide of immigration turns southward. Texas, an empire within itself, is capable of supporting the present population of the United States. If as densely populated as Rhode Island, Texas would contain 135,487,800; and at the same rate, the entire South could accommodate 500,000,000 people, considering the larger part of the Mississippi Valley as belonging to the South.

Prophecy must be invoked to forecast the future of the South when the Panama Canal is in full operation. More than fifty years ago Commodore Maury, in a brilliant report on the Isthmian Canal, said: "When the Pacific and Atlantic are united, in the Gulf of Mexico will center the commerce of the world." Permit but this suggestive hint. The west coast of South America for five thousand miles is washed by the waters of the Pacific. That entire coast is in about the same condition as the Pacific coast of North America fifty years ago. What the transcontinental railroads did for our Pacific coast, the Panama Canal will do for the South American coast; and this vast stream of commerce will pour through the arteries of the South.

With this passing glance at the material development of the new South, let us turn our thoughts to the South as a Mission field and a spiritual force in the life of the nation. If we cannot evangelize America, we cannot evangelize the world. On the other hand, "a saved America means a saved world." "He who does most," therefore, "to Christianize America, does most to Christianize the world."

In Home Missionary enterprise, the simple life is a thing of the past. Our problems in the South are complicated by their complexity, and intensified by their perplexity. Rural communities are committing suicide, and the country church becomes a Home Mission burden. Time would fail to discuss the needs of the mountaineers, foreigners, negroes, mining and mill population, and the frontier sections.

Notwithstanding many embarrassing conditions, the South occupies a unique position in the religious life of the nation. It is the stronghold of Protestantism, as official figures abundantly demonstrate. The last religious census published by the United States shows that the largest percentage of church membership is in the South; South Carolina leading with 45 per cent. of its population in Protestant churches, while only one and one-half per cent. is Roman Catholic. Georgia is a close second, with 42 per cent. Protestant; North Carolina has 39 per cent.; Alabama, 38 per cent.; and Mississippi, 37 per cent. In striking contrast, New Jersey has only 19 per cent. Protestant, and the same per cent. Roman Catholic. New York has 15 per cent. Protestant, and double that per cent. Roman Catholic; Vermont 18 per cent. Protestant, New Hampshire 14, and Massachusetts 13 per cent.

The South is waging apparently the only winning fight for prohibition; for while Maine, its home, is trembling in the balance nearly all the Southern States are driving out liquor by legal enactment. In the South 99 per cent. of the people still believe in the Bible, and are undisturbed by rationalism and the destructive criticism. They believe as firmly in the Virgin birth and resurrection of Christ as historic events as in the discovery of America or the Declaration of Independence. If the old time religion holds sway anywhere on earth, it is in the South, where the Christian Sabbath is almost universally respected, and the family altar has not altogether fallen into decay.

Much religious destitution exists in our Southern mountains and in our disintegrating rural communities, but in no greater proportion, nor in more wretched form than in the North or West.

In "The Frontier," by Ward Platt, occur such statements as the following: "Throughout Washington and Oregon may be found scores of narrow valleys teeming with people. No one is doing anything for them religiously, as but little is attempted by any church for Wash-

ington or Oregon outside the towns. In southwestern Oregon is a county of about 1,500 square miles in which live at least 2,500 people, mostly Americans, who are absolutely without church privileges."

The purpose of this recital of the wealth and resources of the South is to counteract an impression prevalent in some quarters that the South is a needy Mission field, with vast destitutions which constitute a worthy appeal to *the generosity of the nation*. That time was; that time is now past. Money from any source is welcomed, profoundly and gratefully welcomed, to aid us in handling our special and national problems. It is, however, worse than wasted when expended in our midst to gratify denominational pride for mere expansion. It but adds to our burden to have rival churches thrust upon us, backed by alien money, pauperizing our communities. A magnificent field for co-operation between the North and the South would be the Appalachian Mountain section, the 9,000,000 needy negroes, the foreigners now congregating in our cities, and the educational institutions which have a moral and philanthropic purpose.

The industrial awakening and material development of the South call for a corresponding spiritual awakening. How otherwise shall we contend with the spirit of commercialism, threatening to engulf the whole country? Tides of population once rolling westward will soon be turned backward and sweep like an avalanche upon the South, attracted hither by this marvelous prosperity.

The asset which we crave above all things else is manhood, a people worthy of our noble heritage of the past, and equal to the great responsibility of the future. The gathering and training of such a people for Christ are the worthy aim and supreme purpose of Home Missions.

"Not gold, but only man, can make
A people great and strong:
Men who for truth and honor's sake
Stand fast and suffer long.

"Brave men who work while others sleep,
Who dare while others fly—
They build a nation's pillars deep
And lift them to the sky."

THE LAYMEN'S MISSION CONVENTION AT MEMPHIS

THE gathering in Memphis for the consideration of Home Missions and Evangelism brought together, as was expected, a splendid body of representative men from all parts of the Church. The faith of the most sanguine Home Mission advocate did not dare hope for such an attendance as greeted the Laymen leaders and the Home Mission Secretaries on February 18th. Many men blatantly predicted failure. Who among us anticipated and prophesied that the attendance would exceed fifteen hundred? Let him come forward and we will cheerfully permit his boast, "I told you so;" but he must needs furnish conclusive evidence of his forecast.

Quite a number of causes conspired to produce the result. First of all, we most cheerfully give credit to Mr. Charles A. Rowland, Chairman of the Laymen's

Movement, for his untiring energy, his fine executive ability, his marvelous skill in giving attention to infinite detail. The Home Mission office in Atlanta enthusiastically and persistently seconded his efforts. Never was there a suggestion made by him but was faithfully pursued, and thousands of circulars, personal letters, etc., went out from Atlanta. Besides all this, in spite of the Cassandras, the time was ripe. The Church felt that Home Missions had too long been neglected, and must come into its own.

It had hitherto been impossible to impress the Church with the necessity, needs, magnitude, scope, and prospect of the work. The best informed ministers simply could not know the status. Busy laymen largely depended upon the information furnished and the enthusiasm aroused by their pastors. As a consequence, Home

Mission appeals, circulars, literature, etc., could not meet the case fully.

This convention accomplished in three days what could not have been accomplished in as many years by the ordinary methods of circulating information. Ministers and laymen sat side by side at the feet of the speakers of national reputation, who furnished the "motif," while the Home Mission Secretaries and the men on the firing line supplied the facts. It was a great school of education, preparing men for future leadership. Those days of study and prayer together aroused tremendous enthusiasm for the cause, and laid broad foundations for more sympathetic and substantial support of the work. To admit candidly that mistakes were made is to emphasize the trite proverb, "To err is human." An effort was made to cover too much ground. Extensive comprehension was at the expense of intensive concentration. If more time could have been given to known and urgent specific needs, more practical results would have crowned our efforts; but the fish which escape the nets may afterward reward the fisherman's toil.

Some of the larger results are inevitable. Unless the wisest among us are grievously mistaken, this convention marks an era in the history of our Church. It has been universally recognized that

its attitude toward Home Missions has been the weakness of our Church, and a sufficient explanation of its lagging behind in the procession of progress in the home land. For a long period Secretaries of Home Missions have dashed themselves hopelessly against a stone wall of invincible indifference. Yet with all these handicaps the work grew and prospered, but could not realize the highest hopes of its advocates and leaders.

This event in our church life has lifted the cause high enough for the Church to get a new perspective of its importance and fundamental character. There can now be no backward steps. The Church must minister to human needs "at our own door," and fulfil its mission of making "Our country God's country," and lay a broad foundation as a home base for reaching "unto the uttermost parts of the earth."

THE VOICE OF THE SHEPHERD

For Sabbath Schools that did not observe Children's Day for Home Missions on March 30th, the day recommended by the General Assembly, a Sabbath in April will be particularly appropriate. The title of the exercises, "The Voice of the Shepherd," is as apt as the program—exercises, recitations and songs—is beautiful.

REPORT OF THE SUPERINTENDENT OF MOUNTAIN WORK

REV. W. E. HUDSON.

DR GUERRANT turned over to our Executive Committee of Home Missions seventeen schools and mission stations; also an orphanage; thirty-four buildings in all.

The first Superintendent of Mountain Work entered upon his duties December 1, 1911. After visiting various schools, it was ascertained that our Church, previous to that time, had been operating twenty-four schools.

According to a careful estimate there are over three million people in our Southern mountain region, which forms

an "inland empire." A college graduate has said of the inhabitants of this section: "I regard these people as the finest rough material in the world, and consider one of them, modeled into available shape, worth a dozen ordinary people."

The Superintendent has raised approximately \$1,095 for Mountain work and other causes, employed forty new workers, preached 129 sermons, witnessed sixty-one professions of faith, made twenty-nine addresses on Mountain work, and held ten conferences under the auspices of the Million and a Half Campaign Committee.



Our Mountain Mission Schools.

A system of bookkeeping has been installed in a number of the schools, and a careful survey made of the mountainous section of Cocke County, Tenn., by the chaplain of the Martha Berry School, Rome, Georgia. The result of this investigation will probably be published in pamphlet form.

A promising school with two teachers and seventy scholars has been started near Hartford, Tenn., in the midst of a needy community. Our worker at Noctor, Ky., secured the names of twenty-one persons who were sufficiently interested to warrant the organization of a church.

Through Dr. Guerrant's efforts, a wing has been added to the class room building at Highland College, Guerrant, Ky., and through the liberality of the Highland Presbyterian Church of Louisville, Ky., whose sympathy he enlisted, a hospital has been built at this place. A nurse and resident physician, who are well qualified for the work, have already taken charge.

Negotiations are on foot for the location of a school at the foot hills of the Peaks of Otter, Virginia.

The Superintendent recently conferred with the live, enthusiastic Home Mission Committee of Roanoke Presbytery. This committee after careful consideration decided to locate two schools in Floyd County, for which financial aid is now

being solicited. This undertaking is heartily endorsed, and it is earnestly hoped that a sufficient sum will soon be raised to complete these buildings.

The Southern Presbyterian Church now has forty-three schools, in which 129 teachers are endeavoring to train 3,250 of these bright sturdy mountain boys and girls for lives of usefulness. The school property is valued at \$414,000. The Assembly's Committee supports in full sixteen of these schools, which have forty-three teachers, 688 scholars, and having property valued at \$32,000, with an annual expenditure of about \$10,000.

This committee also assists in the support of the remaining twenty-seven schools. Through the Department of Mountain Work it is endeavoring to help all these schools secure a better equipment and do more efficient work.

Is our Church not responsible for these more than three thousand boys and girls? A great opportunity is before us; we have a great obligation to meet. May we meet it speedily, and in a manner pleasing to God.

Winchester, Ky.

Maps and leaflets may be obtained by applying to Executive Committee of Home Missions, Atlanta, Ga., P. O. Drawer 1686.

PROMISING WORK IN PIKE COUNTY

REV. S. D. BOGGS, D. D.

IN THE last twelve months the following new Mission stations have been established in Pike County. At Majestic mines we have a new building which will seat a congregation of 200 or more, which we use for church and school purposes. We have a Christian teacher in charge of the day school, and she takes interest in the Sunday school recently established. There are seventy-five or eighty children to be reached at this point. Rev. Alfred Erickson preaches here once a month, with an occasional visit from the evangelist. We hope to be able to comply with the request of the people to furnish them a nine months' school, which we have not been able to do this year for want of funds.

Another promising Mission has been established within three miles of Majestic—Low Elk Lumber Camp, on Knox Creek—where there are 115 children of school age. Miss Ida L. Harford, our experienced and consecrated worker, is in charge here. This station demands and receives special attention from Mr. Erickson and

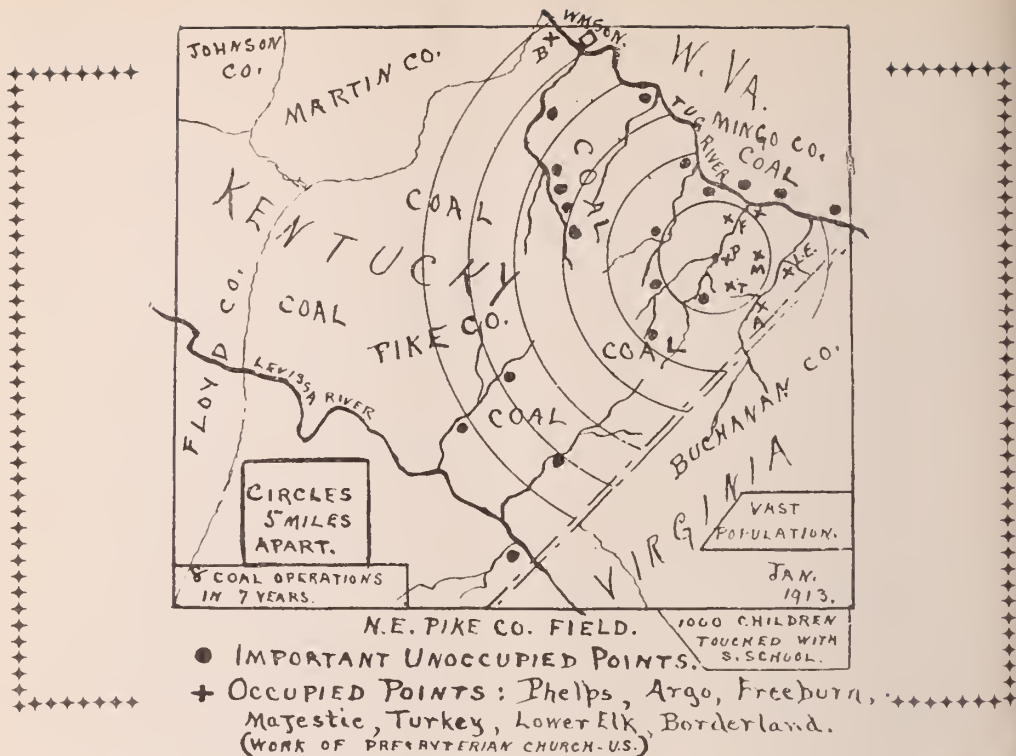
the writer, and there is a prospect of the organization of a Presbyterian Church at an early day.

We call special attention to our new Mission on Turkey Creek, established last September under the direction of Miss Maria Crawford. Prior to Miss Crawford's going to this station, parents were not known to buy school books for their children, but now they are fully alive to the opportunities open to them. A new building has been erected, and every Sunday one hundred or more attend Sunday school services. We hope to arrange for regular services at this important point.

One of the most encouraging Missions recently established is that at Borderland mining camp, where are gathered several Presbyterian families. There is great enthusiasm at this point for a church building. Three hundred dollars have been subscribed, and the writer secured last week \$600 from the directors of the mining company. This sum, with the addition of what can be secured on the field, will be sufficient to erect a building cost-



DOMESTIC SCIENCE BUILDING.
PHELPS, KY.



ing \$1,200. We hope soon to be able to put a Christian teacher at this point. The writer visits the field every month. A point above Borderland, on the Virginia side of the river, will receive attention, thus securing support of the Presbyterians at that point who are willing to aid in this great work.

A most promising field in this territory is that on the new railroad eight miles from Williamson, where there will be located 2,000 men for the developing of one of the largest mining operations now going into this rapidly growing section. Arrangements are being made to enter it as soon as possible.

We desire to call attention to the new Industrial Building just completed for our school at Phelps at a cost of about \$3,000. A handsome donation was secured for this last week by the writer from Mrs. Matthew T. Scott, of Washington, D. C. The land is now being cleared for the planting of apple trees. This, with the orchard planted last year, will give us an

orchard of about twenty acres, which in a few years will be the source of a handsome income for our Industrial School.

The work at our other Mission stations, Argo and Freeburn, is growing. The former station is under the care of Miss Orpha Moore, a consecrated worker. At the latter station, Miss Louise DuBose continues her good work.

It should not be forgotten that there is a demand both for ministers and means for keeping up with the growth of this great valley.

We believe we cannot be too much interested in Foreign Missions, but it is well for us to consider whether or not it is worth while to establish a solid basis for further advancement by converting to Christ this wide territory at our door. Truly, the possibilities and opportunities of the Home field deserve immediate and heartfelt attention.

Donville, Ky.

AS SHEEP HAVING NO SHEPHERD

ONE of our city Mission workers spent a short time last summer back in the mountains of a neighboring State, seeking rest and recuperation before again taking up her work in the fall.

But her vacation was not a time of inactivity. Her heart went out to the needy people around her, and she consented to conduct the Union Sabbath School which had just been organized. As they had at first no lesson helps, she taught them all together—about sixty men, women and children.

In a letter to the office, she gives this little incident of her experience:

I ordered Primary Quarterlies and cards, which our Richmond Committee kindly donated. They had already ordered Senior and Intermediate Quarterlies of another denomination.

It was altogether a novel organization, as well as a novel experience to me. The superintendent, and it was his first service in such a capacity, said: "All in favor of we uns studying literature, stand up on your feet. Now, who wants to study the Bible? We must separate the goats from the sheep," etc.

Finally, another man said: "Lady ———, you get up there and tell us what we want; we don't know."

How glad I was to help them, and to explain all about our literature; and they were delighted with it.

A Presbyterian minister reports the following experience in this same State:

An illiterate preacher chose as his text David's joyful metaphor, "For the Lord God is a sun and shield," and then in a sermon an hour and a half long, he "just talked," drawing no spiritual lesson.

In the course of his meandering remarks, he said that the world has four corners; that he got lost in the woods once, and went 'round and 'round. And that is the only way you can go 'round the world. "The sophists teach," he affirmed, "that the world is round, but they are mistaken, for the Bible says that the sun rises in the morning and hastens back to where it came from; and it is all stuff about the world being round."

He does not believe in Foreign Missions because "if the Lord had any elect in China, He would just take them out and save them anyhow." He had known "a man who was saved ten years before he knew it. The man did not want to be saved, but the Lord saved him notwithstanding."

He never had been able to find out, he said, "what David meant when he said 'Selah;' but it did not mean anything—where David got where he could not think of anything else he said 'Selah.'"

"My people are destroyed for lack of knowledge," but "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."



Waiting to Be Taught.

GOD'S COSY CORNER

MILDRED WELCH.

LIKE a flash of silver, Shooting Creek breaks through the cliffs and makes its rippling way down the narrow valley to more open spaces. So high are the mountains on either side that in winter the sunlight only reaches the valley for a few hours at noon; morning and evening the mountain sides lie deep in shadow.

Down at the lower end where the stream widens out there is a little store. Here the mountaineers bring their eggs, chestnuts and walnut kernels to exchange for their simple needs. The storekeeper, who was once a school teacher and has been out into the world, now back again among the hills, spends his spare moments in carving picture frames and odd bits from the native woods, trying thus to express the thoughts of beauty that beg for utterance. "Yes," he said to the minister, "Shooting Creek is a pretty place. It is so warm and sheltered here. The cherry and the pear trees bloom so early, the valley is just white with them. It seems to me, sir," he said in his soft, slow voice, "that it is just like 'God's Cosy Corner.'"

A good many miles from everywhere, from schools and churches and Sunday schools, a little valley that runs among the hills, Shooting Creek lies in a warm and sheltered stretch of land at the base of towering cliffs and thickly wooded hills. What tragedies lie behind that name, one can best imagine. To-day only a hilltop here, a deserted cabin there, or a bit of lonely road, keeps alive the memory of an ambush, a shot fired, and a still form lying in the woods.

The mountaineer still feels it his inalienable right of freedom to grow what he will on his rocky hillside farm, to ask and be asked no questions; and a stranger

of too persistent curiosity, and a revenue officer too faithful to his duty, can even yet find a more healthy and pleasant place to live than Shooting Creek, Floyd County, Virginia.

Among its valleys and coves live men and women of mountain blood and spirit,



"Shooting Creek," Floyd County, Va.

nor is there a vicious or degraded face among them. Tall, strong, free-limbed, and eagle-eyed from generations of living in the open and watching the signs of the woods, the stirring of a leaf, the breaking of a twig, the men look at you open faced and unafraid; and the women look up from their digging in the stony fields, or from their weaving, or the monotonous picking of walnut kernels, with a wistful yearning for better things, to say as one woman did, "There ain't no schools, nor church, nor Sunday school here, nor nothin'." One hundred and seventy-five boys and girls of Shooting Creek, greeting you with glad and morn-

ing faces seem to ask, "What are you going to do about it?"

Men and women of the cities and towns, thrilling with the rush and the stir and the movement of life, seeing visions of a world brotherhood, and feeling the pull of a world neighborhood drawing you together, what are you going to do with the children of the mountains? Only the sacrifice of some small indulgence, some perishable joy, and you can indeed make Shooting Creek over into "God's Cozy Corner;" and give our country men and women who, having lifted up their eyes to the precious things of the ancient mountains and the chief things of the lasting hills, will be strong to fight the gathering hosts of evil that threaten our free land.

Do your heart and your home hold enshrined the memory of a child, who in the beauty of youth, crowned with promise, the centre of your love, your hope, your ambition, slipped from your detaining hands into the happy fields of light? One by one the years glide by and the touch of the vanished hand and the sound of the

voice that is still, grow dearer and nearer each day at the setting of the sun. If your heart holds any fragrant tender memory of mother, child or friend whom

"On some solemn shore
Beyond the sphere of grief
You hope to meet again."

Oh! let the radiance of that hope streaming back, be transmuted into service, the gold of heaven changed for love's sake into the gold of earth, the children of heaven linked to the children of Shooting Creek.

The Presbytery of Montgomery wishes to place two Mountain Mission Schools in Floyd County, Va., one at Shooting Creek, another near Pizarro. They are to be called the Harris Memorial Schools, in memory of Rev. J. K. Harris, who for more than thirty-one years labored in Floyd County.

Send your gifts to Rev. D. J. Woods, Treasurer, Blacksburg, Va.

TREASURER'S REPORT OF HOME MISSIONS

February, 1913

RECEIPTS.

| | 1913. | 1912. | Increase |
|--------------------------------------|--------------|-------------|-------------|
| Total Receipts February | \$ 11,036 54 | \$ 6,333 69 | \$ 4,722 85 |
| APRIL 1ST TO FEBRUARY 28TH. | | | |
| From Churches | \$ 63,732 04 | \$53,964 73 | \$ 9,767 31 |
| " Sabbath Schools | 4,309 04 | 2,598 08 | 1,710 96 |
| " Missionary Societies | 5,500 24 | 5,312 58 | 187 66 |
| " Individuals | 21,802 69 | 13,607 24 | 8,195 45 |
| " Legacies | 4,689 68 | 934 03 | 3,705 65 |
| " Interest | 4,327 26 | 3,390 51 | 936 75 |
| " Literature | 152 76 | 98 73 | 54 03 |
| | \$104,513 71 | \$79,955 90 | \$24,557 81 |
| From Emergency Fund | 4,984 00 | | |
| " Permanent Fund | 12,586 56 | | |
| " Bills Payable | 14,000 00 | | |
| " Board of Domestic Missions | 875 00 | | |
| " Special Loan, Durant College | 7,206 89 | | |
| " Church Erection Loans | 2,395 65 | | |
| " Special Evangelistic | 3,832 70 | | |
| " Soul Winners' Society | 11,346 30 | | |
| " Balance March 31, 1912 | 166 22 | | |
| | \$161,907 03 | | |

A. N. SHARP, *Treasurer.*

MAKING PROGRESS AT THE BOYS' SCHOOL, PLUMTREE, N. C.

REV. J. P. HALL

THE progress of good is the radiation of good to those around us. With this intent, the Plumtree workers have made paths out to the villages as far as ten miles away to Hughes, to Dawn, to Phillips Chapel, Buck Hill, Three Mile Creek, Powder Mill, Slippery Hill, to Horse Creek, and other places. In these villages, five summer schools were provided last summer for the little children who cannot go over the icy ways of winter to school. The teachers came from five States: North Carolina, South Carolina, Virginia, Alabama, and Mississippi. They were generous in their efforts to do good in teaching the children, and some of them were brought into the Master's fold.

The intermediate boy and girl of the mountains, from ten to fifteen years old, have needs that are not usually accounted of. There are demands at home for their help in the summer when they can work. In the winter they cannot work and soon begin drifting.

Teachers are not easily secured for the winter schools. At one of these elementary winter schools the teacher failed to arrive on the opening morning appointed. A mother with household duties, dropped all and began teaching the school, saying that the disappointment would be an injury to the school. This lady is now the permanent teacher, and her labors are fruitful.

At another branch school this winter there was no teacher. The place was important. With notice of only a day and a half, one of the boys from the Plumtree school took the place, and now has about fifty pupils in his successful school. The teacher of a third winter school was trained in our own school.

The Boys' School enrolls about eighty boys each year, some of whom remain through the summer to pay with their labor for board and tuition. Thus, through the Boys' School, the winter and

summer schools, about three hundred and fifty pupils are being reached.

The industrial work is so closely related to the life of the school that the ideas of economy and skill have often been blended. The boys have from the first done the cooking, ironing, and housekeeping, and have learned something of domestic science. First of all, was the need of getting the cooking done. The farm, with the wheat crop which we have learned to raise, and the 2,000 fruit trees planted last spring, have taught us something of agriculture; but the need of the corn, potatoes, and canned fruit which we have learned to put away for the school's living have impressed that side of the idea upon us.

The school has also raised some calves which have come from fine dairying herds, and we are learning something of dairying as a science, for the school has long felt the need of milk and butter for the table. Thus we have cooked, farmed, and cared for the stock; we have cut out timber, worked on the houses being built, picked in the ditches at the mica veins; and now Rev. Mr. Bonner, who has recently come to help us with this department, has us installing a water system, and putting electric light in the buildings; all of which train for skill, and are also answering a long and felt need.

The facilities have not been equal to the calls of useful service, but plans are being perfected and improvements made. Little by little we are finishing the new Plumtree church, which is to have an auditorium and six Sunday school rooms.

At Slippery Hill, where a lady helper has for two winters walked through snow and mud to carry on the Sunday school, the house is bent, cracked and washed by the waters of Toe river till about past using, but a lot has been secured, and lumber is now being put on the grounds

for building a chapel. We are also to have a church and school building at Three Mile Creek, for which \$150 has been promised. Needs and glad opportunities are ever before us. A boy once came to Plumtree, and said: "I want to go to school here, and stay long enough to learn to write." Another boy who came to one of the branch schools remarked, "Pa says I can stay one month."

Results—There are this year nine young men in colleges and seminaries studying for the Gospel ministry who came to Plumtree with nothing to offer but their labor for what the school could give them, who are being trained for lives of Christian usefulness.

Plumtree, N. C.

IN THE MOUNTAINS! OF THE MOUNTAINS! FOR THE MOUNTAINS!

REV. EDGAR TUFTS.

HOW high do you take the girls in the Lees-McRae Institute?" was once asked me by a lady. "Four thousand feet," I replied, and I might have added "occasionally 5,500 feet." From this, it will be seen that the Lees-McRae Institute is decidedly *in the mountains*.

Standing on the observatory of the dormitory and looking around, one is impressed that as the mountains are round about Jerusalem, so they are round about the Lees-McRae Institute. On the north the Beech lifts its lofty pinnacles to the height of 5,500 feet. (This is our favorite picnic ground.) On the east, the Hanging Rock and Rough Enough Ridge form a barrier that is 5,300 feet. A little to the south, the Great Grandfather, with up-turned face, is as still and silent as the form of one in the clutches of death. Six thousand feet into the air this venerable old mountain lifts his balsam-covered head, which is often hoary with the frosts and snows of winter. Further toward the west, the Sugar and Blood Camp, in an eternal embrace, form a wall as high as the one on the north and east.

The only gap in this rim of mountains through which the rains and melting snows find an exit is toward the west, where the Elk river hurries toward the sea.

The girl who for eight months looks out of her windows upon such scenes and is not drawn nearer to God and inspired with

higher ideals is lacking in the most essential traits of character.

OF THE MOUNTAINS

Not only is the Lees-McRae Institute *in the mountains*, but it is largely *of the mountains*. Its very beginning was the gathering of a handful of girls and boys for study around an open fire in the home of the Presbyterian minister during the winter of 1898. In the spring a collection was taken up in the Presbyterian Church at a prayer meeting for the purpose of building a small dormitory for two teachers and a few girls. The offering amounted to about \$250 in lumber and work, most of which was given by the members of the winter class. A little later it was a mountain man who gave to the school six acres on the banks of Elk river for a garden and pasture. Since then, as other improvements have been necessary, the mountain people have helped to make them. Such expressions as "we," "us," and "ours" are more common than "you," "they," and "theirs." We have always believed that \$10 contributed by the people who live around the school is worth more than \$20 raised elsewhere. It has, therefore, always been our policy first to ask for help at home for any needed improvements. For this reason, as well as on account of the large patronage from the surrounding counties, we say the Lees-McRae Institute is largely *of the mountains*.

FOR THE MOUNTAINS.

Notwithstanding the fact that the Institute has enrolled pupils from fourteen States, China, Japan, and Cuba, it is primarily *for the mountains*. The sessions begin in April and close in December. Thus the seven winter months are cut out and the delightful summer months substituted. Not only so, but board in the dormitory is made much cheaper and better by the abundance of vegetables and dairy products during the summer.

The course of instruction embraces ten grades in the Academic department, music, art, industrial work, both in the

dormitory and in a special building for this purpose, and the rudiments of nursing under a very skilled physician. The faculty come from not only some of the most refined homes in the South, but also from some of the best institutions in our land, and are eminently fitted for their work. There is also daily instruction, both by example and precept, in things spiritual. It is, therefore, not surprising that within the past few years upwards of 100 girls have made profession of their faith in Christ and united with the church while attending the school.

Banner Elk, N. C.

DEDICATION OF BEECHWOOD SEMINARY IN THE HIGHLANDS

IN THE far away Cumberlands on the Upper Kentucky River is a little village called Heidelberg. It lies in a narrow valley between the mountains, at the junction of rivers and railroads. It had *no church or Sabbath school or preaching*. Its only claim to notice was a dreadful tragedy in a little saloon where three men were killed in three minutes.

Dr. Guerrant, of Wilmore, Ky., President of the Soul Winners' Society, went to preach there in the little school house. The reception was so uncordial he almost despaired of doing any good; but as it was "*in the world*" where "the creatures" lived to whom he was sent, he went again. Some good people helped, and now there is a large, two-story seminary, in a splen-



Gov. McCreary, of Kentucky, at dedication of Beechwood Seminary, Heidelberg, Ky., where one thousand Highlanders gathered for the occasion. The Governor can be seen just to the left of the center, standing with Dr. Guerrant.

did beech forest of ten acres, the gift of two generous men; and here a hundred fine Highland children are taught by four accomplished teachers.

They have a large Sabbath school, regular services every Sunday, with all features of Christian work found in the lowlands. The Governor of Kentucky honored the institution with his presence, and made a splendid address at the dedication recently when a thousand Highlanders assembled to hear him and rejoice over such a blessing to their country. They had given of their time and labor and scanty

means to the seminary, and filled it with as fine a lot of children as can be found anywhere.

This is one of the many Missions of the Soul Winners among the long neglected Highlanders of the South, the "mountain whites" of Scotch-Irish and Anglo-Saxon lineage. They are of the purest blood of the original settlers of our country, and are worthy of their ancestry, though long handicapped by their environments. *All they ask is a chance.* It is our solemn duty to give it to them.

WHY?

MANY wonder why the mountaineers have not been converted long ago. Their country was settled as early as the fertile valleys and "blue grass" country; why have they but few churches or educated preachers and teachers?

In the first place, the people are generally poor, and need all they can make to keep body and soul together. For this reason they have not been able to build churches and educate their bright boys and girls for preachers and teachers.

In the second place, their country is so rough, the roads so bad, and the accommodations so limited, that others have been slow to go there to preach and teach. This is a *reason*, but *no excuse*. They ought to have gone. It is "in the world" to which we are sent. But the great fact remains, they do not go.

Again, many who are sent, have failed to reach the people, because they did not preach like Jesus, whom the "common people heard gladly." Some good men



A Mountain Team.

are too learned, or unlearned, to preach that way, and so they fail.

Another reason for failure, in the missions to the mountains, is the fact that they are often under the control of good men who know nothing of the country and the people. Of course they fail, as men fail whenever they undertake what they

do not understand. It requires knowledge of the country and the people, and the selection of preachers and teachers who love them, and know how to tell the "old, old story" so that they will believe.

Pray for these things.

—*The Soul Winner.*

THE LITTLE HIGHLAND MUTE

DR. GUERRANT tells this incident of the saving of a little mountain boy from a life of silence and helplessness, and the opening to him of a career of large usefulness:

Once, when preaching in the far Cumberland Mountains, forty-five miles from the railroad, in a rough country school-house, a little Highlander sat on the front bench.

He attracted my attention by his bright, handsome face, and earnest attention to the preaching. But imagine my surprise when I learned that he was deaf and dumb; and I was more surprised when he came up and joined the church.

His parents were very poor and unable to help him any way. I secured his admission

into the State Asylum for the Deaf and Dumb at Danville, Kentucky. Here he surpassed nearly all the hundred pupils, and won a scholarship in the Gallaudet Institute at Washington City, where he graduated with high honors.

He returned to his native mountains and became the editor of the county paper. He is now employed on the *Courier-Journal*, Louisville, Ky., the leading paper in the State; an honorable Christian gentleman, finely educated and universally beloved.

This is the short story of Willie Fugate, the little Highland mute.

Wilmore, Ky.

CAN YOU TELL ?

Answers to all these questions will be found in the Home Mission Department

1. At what school do boys acquire some knowledge of domestic science as well as of agriculture and mechanics?
2. What city church has built a hospital for the mountain people?
3. How did a governor recently show his interest in Home Missions?
4. Where in America is the stronghold of Protestantism?
5. Where do the cherry and peach trees bloom early?
6. What apple orchard will soon help support a school?
7. How was a door opened from silence to a large opportunity?
8. What lack has caused a lagging in our Church?
9. Who traveled 1,900 miles in the holding of evangelistic services?
10. What observance of last November is to be made an annual feature?
11. Of what school is Grandfather one of the sentinels?
12. How is it said that Presbyterianism "stiffens" a man?
13. Who insisted that the world has "four corners?"

WITH
OUR

JUNIORS



AMORITA ELLEN

AMORITA ELLEN hid her face in her grimy little hands. The tears trickled slowly through her fingers and fell on the most ragged little dress you ever saw. It was Amorita Ellen's only frock. Once a week her dress was washed, while the little girl wore an old apron tied about her neck, with a string for a belt.

Clothes did not make much difference in Amorita Ellen's home, for no one but the family ever came there. Not more than once a year, anyway. The last visitor had been Miss Brown from the Mission School. She had wanted the little girl's mother to let her come to the school. But Amorita Ellen had no clothes to wear to school, and no money to pay the small school bill. And she was useful at home, too.

Amorita Ellen was ten, and there were three brothers and two sisters younger, and three brothers and one sister older. Two of these brothers were married, and one worked in the mill. The father had been killed in an accident six months before.

As I said in beginning my story, Amorita Ellen was crying. She was crying because her big sister was at the Mission School learning how to be somebody, while she, Amorita Ellen, was there in the lonely mountains. She had no chance to learn anything. She wanted to know how to read and to write. She wanted to know how to make clothes. She wanted to learn how to be a good woman, as the other children were learning in school with Miss Brown. She wanted to learn so she could teach the little brothers and sisters, and help them to be somebody.

That is why Amorita Ellen wanted an education, and why she was crying.

Mary Caledonia was thirteen and she had been a year and a half at school. She had learned a great many things. She had told Amorita Ellen all about the pleasure of learning. She had even taught her the alphabet when school had closed the summer before. And it was one of Mary Caledonia's old dresses that Amorita Ellen wore. A Junior Christian Endeavor Band in a distant church paid Mary Caledonia's way—little girls and boys who had many, many blessings in their own homes.

Amorita Ellen dried her eyes and looked out over the mountains. If it were not for leaving her mother and the children, she would run away and earn money to go to school. The poor mother would have been glad to let Amorita Ellen go. She loved her children dearly and wanted them to have the education their parents had missed.

That night a visitor came on muleback. Seated behind him was a girl. Amorita Ellen could hardly believe her eyes when she saw it was Mary Caledonia. The man was the oldest brother.



Amorita Ellen's Mountain Home.

"Mary Caledonia jist would come back," he explained. "She said she done had a year an' a half an' she war going' to give th' rest to 'Rity Ellen."

Amorita Ellen's heart stood almost still. Was her dearest wish really to come true? Would Mary Caledonia really stay at home and tend the babies while *she* went' to school in her place?

"I done had my turn," said Mary Caledonia. "It's yourn now." She forgot her school English for the moment.

Amorita Ellen flung her arms about Mary Caledonia.

"An' you uns give yer chanst to me," she whispered.

"Yes," Mary Caledonia answered, "I done had a heap an' you all aint had nary nothin'."

So the next morning it was Amorita Ellen who sat behind the big brother, to journey far over the mountain to the Mission School. Mary Caledonia said goodbye without a tear.

The teachers and the matron had missed Mary Caledonia. They were very glad when a word came that she was safe. She was a favorite with every one. But what were they to do? The money was paid for Mary Caledonia, not for little Amorita Ellen. Had they any right to take her in her sister's place?

The big brother left the little girl, dressed in Mary Caledonia's clothes, at the school. Then he went over another mountain to his own cabin. Amorita Ellen felt very strange in good clothes. Of course, they were too big for her, but she didn't care.

That night she slept in Mary Caledonia's white bed. Amorita Ellen had never seen a bed with real sheets and pillow-case before. She felt like a queen.

She was so happy her heart was singing—singing—singing.

The new arrival met the other girls at breakfast. She heard them call her a dear little thing. She heard them say they missed Mary Caledonia so much. She heard them say that the teachers had hoped to make of Mary Caledonia a great teacher. She heard them say that Mary Caledonia's heart must be broken, because she loved the school so much. They said she was noble.

And Mary Caledonia had done all this for her—for Amorita Ellen.

That night one little bed was empty at the Mission School. It was Mary Caledonia's bed. Her little sister was not to be found. The matron and teachers were worried indeed.

Miles away in the woods, going toward home, was Amorita Ellen. She had a loaf of bread under her arm which she nibbled at when she was hungry. She slept on a bed of dry leaves, alone, under the stars. She had been born in the woods, and she knew the direction she had come.

Two days later Amorita Ellen arrived at the cabin.

"Shan't steal yer schoolin'." was all she would say. Neither her mother nor Mary Caledonia could persuade her to return.

So Amorita Ellen, with sobs in her little heart over her lost opportunity, but with great happiness at giving back to Mary Caledonia her "chanst," went to tending babies again in the log cabin.

There are many girls and boys in our Southern mountains who are longing for a CHANCE. Will *your* band help send an Amorita Ellen or her brother to school? —KATHARINE NEWBOLD BIRDSALL in *Over Land and Sea*.



O ye who taste that love is sweet
Set waymarks for the doubtful feet
That stumble on in search of it

Lead lives of love, that others who
Behold your lives may kindle, too
With love, and cast their lots with you.

—Christina Rossetti.

Sing notes of love, that some who hear
Far off, inert, may lend an ear,
Rise up and wonder and draw near.

SOME HIDDEN MISSIONARIES IN THE SYNOD
OF TEXAS

O.H.

Here is something quite different this time—a fascinating occupation for anyone!

In this little incident of the West, Miss Dickson has adroitly employed the names of thirty Home Mission workers in Texas. But these names do not all lie upon the surface, so put on your thinking caps, and for spectacles use the Church Calendar of Prayer for 1913, in which all the names will be found. As the puzzle maker, like the poet, must be accorded literary license, the spelling here is not always that of the proper names, and other liberties have been taken with some.

As an additional stimulus to the search, the Atlanta office will award to each of the twenty persons first sending in a correct list of these thirty Home Missionaries, either a copy of that inimitable collection of true Home Mission stories, "Grandma Bright's Home Missionary Evenings," or the set of six Home Mission charts. Therefore, send in your list as soon as possible to Literary Department, P. O. Drawer 1686, Atlanta, Ga., and say which prize you prefer.

I WAS resting and thinking of the vast work to be done in the Synod of Texas, and of the great need of more workers; and wishing that as I cannot go, I might at least help to send others into these fields ripe for the harvest.

Perhaps I fell asleep, anyhow I was roused by some pretty hard knocks, and when I sat up I saw Robert's son standing by me. I was never more surprised.

"Wa-al, wa-al. I've been a callin' an' a callin' you, an' you never moved 'till I knocked you—w'at's ther matter, kid?"

He was a splendid fellow, if he did wake me rudely and so murder the English language. He rarely used a word correctly, but the poor fellow had had little schooling and he was trying to be an earnest Christian.

By trade he was a smith, and some time before he had let a man on a neighboring

ranch have some coal, and he had been over to try to get pay for a ton at least.

The ranchman was a shepherd, whose strange wild story I had heard, and I begged Robert to treat him kindly for the Master's sake.

"Wa-al, I'll try, but I tell you he's a sly feller, wiser than most. Ef you don' watch out he'll git ther best uv you sure as a bird kin fly, for he's always adowning somebody. Say, did you ever see his house? It's the curusest looking place you ever seen. It's painted bright red, built right on the side of a hill, an' hit don' look like ther wus a nail or splice, or nothin' ter hold it tergether. Ther's a big hall across ther front, an' then three small rooms behind—he calls 'em chambers."

"I'll go over to see him this afternoon," I said. "I have to go out to see the saddler and the miller anyhow, and he does not live far. I'll wager that after I've talked with him you'll get things straightened out."

He moved off, then turned back and said: "Ah—see yere, ther sexton over yander, he's mighty sick, an' he said he had boils so bad he was goin' ter try that new doctor. I can't call his name, but its ther same as a town in North Caliny whar they makes terbaecy."

"On thing more an' I'll git off. Did you see how cunnin' that dog was a gettin' that ham yesterday?"

I laughed and nodded "Yes." He mounted his black pony and rode off, and as I watched him I thought of his resemblance to a tallow chandler I had met when I was a student in Glasgow some years before.

Winston-Salem, N. C.

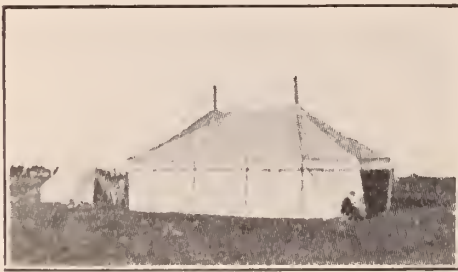
THE TRAVELS OF A TENT

REV. A. P. GREGORY.

AMONG the reports submitted to the Presbytery of Columbia at its last meeting was that of Rev. A. P. Gregory, Presbyterial evangelist. It was such a simple yet thrilling record of work done for the Master that the paper was requested for publication in *THE MISSIONARY SURVEY* as a specimen of what can be accomplished in a carefully planned and conscientiously carried out evangelistic campaign:

God has very graciously blessed the efforts that have been put forth in connection with the gospel tent during the summer.

During the eighteen days spent at *Wales*, thirty-seven sermons were preached; about 100 visits were made, prayer services held in homes; and a Sabbath-school organized with eighty-one enrolled. There were about eighty professions and reclamations, seventeen united with the Presbyterian Church; and nearly 125 miles was traversed in connection with the meetings. Great assistance was rendered during the meeting by Dr. M. S. Kennedy, who



The Gospel Tent.

has since been preaching there regularly. Dr. J. C. Malloy and two of his elders also gave help and encouragement.

Our second tent meeting was at *Pigeon Roost*, near Pulaski, where we labored twelve days. About twenty-six services were held, fifty homes visited, and prayer services held in nearly all; a Sabbath-school of fifty-two members was organized; there were seventy professions and reclamations, and twenty-three people united with our church. There was much talk of building a church here.

Our next place was *Bee Spring*. In the great storm of 1909, which wrought such de-

struction in Giles county, the Methodist church which had been at Bee Spring for ninety years was blown down, and later the organization was moved to Bryson. No effort was made by our Methodist brethren to resume work here, and your evangelist was told of the desire of the people to have a church. In April, Rev. G. H. Turpin preached in the schoolhouse, and in May I again visited the community and preached three nights. A Sabbath-school of eighty-three was organized, and on my return in July for the tent meetings, the membership had grown to 125.

In the eleven days here, prayer services were held in about sixty homes, some thirty-six in all made a profession of Christ or renewed their Christian vows, and a church of sixty-one members was organized, with promise of a good building in the near future. Since the organization of the Sabbath-school in May, Brother Turpin has been preaching regularly at the Bee Spring schoolhouse. He and Mrs. Turpin and Rev. H. H. Newman have rendered valuable assistance here.

We began services at *Walnut Grove* the next night, Saturday. This is a rural district in Lincoln County, where Brother Ralston had a mission school during the summer of 1911. More than twenty public services were held in tents during the eleven days spent here, and prayer services with about forty-five families. There were fifty-five professions and reclamations, nineteen people united with our church, and much interest was manifested in a plan to build a chapel for worship and Sabbath-school purposes. Rev. T. A. Patton gave very valuable assistance during the meetings, and great blessings attended all the work.

Covenant is also in Lincoln County, about seven miles from Fayetteville. Brother Ralston had a Sunday-school here also which has continued winter and summer for nearly two years under the superintendency of Mr. John Anderson of the A. R. P. Church. In twelve days we visited sixty-two families, had more than eighty family prayer services, and preached twenty-five times. There were some thirty-five professions and reclamations, of whom sixteen united with our church.

We closed the meeting at *Covenant* on Sabbath night, expecting to begin Monday at the *Spofford Place*, but owing to delay in moving the tent twenty-five miles, had to wait until Tuesday morning. Eight days were spent here, fifteen preaching services were held, forty homes visited, about forty-five family prayer services conducted, the fruits being twenty professions and reclamations, three per-

sons uniting with our church. Rev. J. F. Pharr gave valued help. The tent was left here for a week, while your evangelist visited Spring Hill and Port Royal, making a seventy-five mile drive to hold meetings and assist in securing a pastor or supply.

The tent was next moved to Blue Creek, where the meetings continued for nine days, five public services being held. We had at least forty prayer services in homes, and there were thirteen professions and reclamations.

Before putting away the outfit for the winter we expect to hold at least two more tent meetings, and then continue the work in churches and schoolhouses as opportunity offers.

In the past six months I have preached in tent, churches, and elsewhere about 195 times, made 580 visits, holding more than 565 prayer services in homes. There have been about 319

professions and reclamations, and I have organized one church of sixty one members, four Sabbath-schools, ordained and installed four teen elders and deacons, and received 140 into our church. This has required travel of nearly 1,900 miles in buggy or on horseback. The offerings to the Home Missions Committee at these tent meetings has been about \$206.

In addition, many Bibles have been sold and given away, dozens of Testaments and hundreds of tracts have been distributed. The gospel has been simply preached: many souls have been led to Jesus, and our beloved Church has been brought to the notice of many people who knew but little of us before.

"I have tried to do my best, and much of the time have worked both night and day. I have had great pleasure in the service, and to God be all the glory and praise."

Corrersville, Tenn.

MOUNTAINEERS IN THE SOUTHLAND

EDWARD P. CHILDS, D. D.

THE work among the mountaineers in the South is different from that in any other fields, in that they are not a "peculiar people," or an especially "exceptional class," except in so far as there are exceptional possibilities in their development, and exceptional promise in their awakening.

These people are "just folks," like you and me; with greatly restricted environment, I frankly admit, and with great need of a vigorous awakening, but they are not to be considered as "material" to be worked for, or on, but friends to be worked with in Christ's name.

The splendid blood of the South is tingling with the impulse to progress. These Highlanders can be brought to a realization of their part in the renewed life of their land by the removal of the barriers of ignorance and indifference which have kept them within their isolated coves, and shut them away from the inspiration of modern world life.

Their ancestry is a source of pride, and if you will compare names on the lists of students in institutions of learning in the North with the names of pupils in

our schools in the mountains, you will here find a larger percentage of genuine American names which our Revolutionary and our Colonial history have made familiar to us all. Recently an offer was made to one of our schools in Asheville by the local chapter of the Daughters of the American Revolution, to pay the expenses of a pupil, who must be of Revolutionary ancestry. I had no difficulty in finding at once a candidate for such an appointment.

The little windowless, one-roomed log cabin of some lonely cove suggests very meagre returns from any efforts to uplift and inspire; but the past years of faithful work on the part of our teachers and Bible readers have demonstrated, in nearly all regions in which work has been established, that the response by the children at least has been ready and complete—and the older people are interested also.

The Presbyterian Church has stood for education throughout all its history. A highly trained ministry, and a membership with an enlightened intelligence, which appreciates fully the value of Chris-

tian education, have made for strength in all its work.

Some one has said that the Methodists pick a person out of the gutter, the Baptists wash him and the Presbyterians starch him. There may be considerable starch in the strengthening methods of the Presbyterian Church, but such decided stiffening is needed by the mountaineer.

A prominent lawyer in Asheville, not a member of our Church, although an active worker in other branches of Christ's Church, made the remark recently that there was not a finer educational work of a philanthropic character east of the Mississippi River, or one that had accomplished more for the advancement of the people than that of the schools at Asheville under the Northern Presbyterian Church, and that the school work in the mountains under the Presbyterians had been a powerful influence and uplift and inspiration wherever it had gone. Many men of affairs in this region bear testimony to the changed conditions which are to be found in these mountain homes after the children have attended the Presbyterian schools.

The public schools in the mountains have been of tardy establishment and slow growth, and our Mission schools have been the pioneers in primary and secondary education, making possible in many

communities educational advantages which otherwise would have been unattainable on account of the poverty of the people, and in many cases on account of the lack of initiative on their part. Gradually there has been forced home to their minds the value of an education and the necessity for schools taught by competent teachers, to be maintained so far as possible by their own efforts. Already in some places the people themselves have assumed the entire burden of supporting the schools for their children, and the Board has been able to withdraw its work.

A reawakened intelligence and an aroused conscience have, therefore, been among the best results of the work in the mountains. Some of our workers have, as the result of their experience among the mountaineers, expressed this opinion: "Our greatest ground for hope lies in the stock with which we have to do and the marvelous rehabilitating power that it possesses. It took the mountain stock several generations to retrograde, but it requires only one to come back to its ancient patrimony." It is worth while, therefore, and the work has been well done in the past, if we may judge by the satisfactory results that have come from it.

Asheville Normal School.
Asheville, N. C.

The Master's Questions

Have ye looked for the sheep in the desert,
For those who have missed the way?
Have ye been in the wild, waste places,
Where the lost and wandering stray?
Have ye trodden the lonely highway,
The foul and darksome street?
It may be ye'd see in the gloaming
The Print of My Wounded Feet!
Have ye folded home to your bosom
The trembling, neglected lamb,
And taught to the lost one straying
The sound of the Shepherd's name?

Have ye searched for the poor and needy,
With no clothing, no home, no bread?
The Son of Man was among them—
He had nowhere to lay His head.
Have ye wept with the broken-hearted,
In their agony of woe?
Ye might hear Me whispering beside you,
'Tis the pathway I often go.
My disciples, My brethren, My friends,
Can ye dare to follow Me?
Then where'er the Master dwelleth
There shall the servant be.



"My Sheep Hear My Voice."

"Other sheep I have, which
are not of this fold: them also
I must bring, and they shall
hear My voice: and there shall
be one fold and one Shepherd."
John 10:16

The Missionary Meeting

APRIL PROGRAM

Home Mission Department

Hymn—"Saviour, Like a Shepherd Lead Us."

Scripture Reading—"The Voice of the Shepherd."

Prayer—Of praise for the safe leading of our Good Shepherd; that He will prepare our hearts to follow Him in seeking the lost sheep.

Why send missionaries to the mountains?

What is our Church doing for the Highlanders of the South?

Solo—"The Tender Shepherd."

Seeing the Work.

Outline of our plan for co-operation in the work of the Assembly's Committee for the new year.

Poem—"The Master's Questions."

Transaction of Business.

Hymn—"Hark, the Voice of Jesus Crying."

Prayer—For a blessing upon the work of Mountain Missions.

NOTES.

Instead of the usual Bible reading, use the Scripture Exercise in the 1913 Children's Day Exercises for Home Missions. Copies will be sent on application. Or, the twenty-third Psalm may be recited from memory.

The hymns suggested will also be found in the Children's Day Exercises; and other parts of the program may be used.

As this is the first meeting of the new ecclesiastical year, have a brief report ready to submit outlining the plan of co-operation in the work of the Assembly's Committee.

Appoint some one beforehand for the last prayer, and suggest familiarity with the Calendar of Prayer, pages 29 and 31.

In December (1912) number of *The Outing Magazine* is a strong article on "The Southern Highlander," which is beautifully illustrated. A review of this will add interest to the study for the month.



THE WOMAN'S AUXILIARY OF THE PRESBYTERIAN CHURCH OF THE U.S.

OUR COMMISSION "Go ye into all the world and preach the Gospel to every creature."

MRS. W. C. WINSBOROUGH, SUPERINTENDENT,

4001 West Prospect Place

Kansas City, Mo.

SOME HELPFUL SUGGESTIONS

LUCY MCGOWAN.

IS THERE any intelligent woman of to-day, who in her reading of the daily papers and magazines as well as her religious literature, fails to find *much* that is of interest and which she at once recognizes as valuable material for missionary programs! She desires, too, to be useful and alert. When, however, she is called upon for a study on a certain topic, *where* are all those interesting articles!

Had she taken the pains to note in a reference book the publication, page, etc., is it not more than probable the papers would be destroyed or the magazines loaned, and the articles, therefore, not available?

So, with the thought of the value of "a place for everything, and everything in its place," this suggestion is made by one who has tried and proven the value of an ordinary paper folder for bills, with its pockets marked for the months of the year and with a few extra unmarked ones.

First, paste over the outside label one marked "Missionary Clippings," and over the months on the pockets paste labels marked for each of the nine countries in which we have Foreign Missions. Mark these pockets: "Methods," "Assembly's Home Missions," "Christian Education and Ministerial Relief," "Religious Poems," "Church History," "Local Home Mis-



Miss Lucy McGowan, President Kentucky Synodical.

sions," "Y. P. W. and S. S.," and whatever *your* special needs would suggest. It is a positive comfort to be able to turn at once to the very best things you've read on a given topic. Sometimes a copy of "Current Literature" would loom up among the clippings as it contains some of the most delightful and enlightening articles on missionary problems of the day.

One good way to give the benefit of this missionary file to others is to select from its contents a few *brief, attractive* paragraphs, pictures and poems, slip them into a stout manila envelope, and have this freshly prepared for each monthly missionary meeting. It should be given to

some member of the society, who would take it home to read, then deliver it to a neighbor with request that he in turn pass it on.

In this way, a great deal of interesting information could be collected during the year, and why should not many, too indifferent to read the longer articles in *THE SURVEY*, be thus awakened to some sense of the situation and of their own responsibility in the matter!

To make these circulating envelopes especially interesting, they should be prepared by different ones, month by month, so that a pleasant rivalry would stimulate

to the arranging of the most interesting numbers. Each secretary (of Assembly's work) in the local society should place within the envelope the best *short* paragraph on her special topic that she has been able to get within the month.

To more fully elucidate, or to give a list of such clippings as might supply one of these envelopes, would perhaps make this article too long; but the writer will be glad to answer any personal letters on the subject; and hopes, in the mean time, that *every woman* who reads this will experiment with the bill file and seek to inaugurate at the coming meeting of her society the circulating envelope.

NOTES

PASS IT ON

In order to make these pages of practical help to the workers of our Societies, we earnestly urge co-operation on their part.

When you have found a successful solution of a problem, pass it on! Send a note to this office, telling your successful plan for the sake of others facing a like difficulty. The following are some questions of vital interest.

Best methods for Presbyterian visitors.

How to increase the membership of the Society.

Ways of interesting the indifferent in missionary work.

How to get missionary literature read.

Enlisting the young women in our missionary societies.

Best ways of preparing the Year Book for societies.

Live programs for Presbyterials.

The Missionary Society in the pastoral church.

The Missionary Society in the country church.

Will any who have suggestions on these subjects pass them on?

CHINA'S NEW DAY

Study classes using "China's New Day" will be glad to learn that the Woman's Auxiliary has issued a supplementary leaflet to accompany this text-book.

This leaflet has been prepared by Dr. H. F. Williams, setting forth in parallel chapters "Our Part in China's New Day." The work of the Southern Presbyterian Church in China is briefly sketched and those facts emphasized concerning our workers which every loyal and intelligent Presbyterian should know.

Let every leader of a study class send to the office of the Auxiliary for these free leaflets.

A letter from Washington, D. C., says:

I attended a Mission Study Class this morning at which one hundred and ninety ladies were present. It was an inspiring sight to see so many gathered together for the study of Missions. The Presbyterian women of Washington have secured Dr. Headland to deliver a course of seven lectures on the "New China." I attended one on Tuesday morning, and the large church was filled.

Another writer inspires us with her spirit of sacrifice:

I am now seventy-five years old and quite feeble, but I find there is still enough work to tax my little strength. I can still hold the meeting of our Missionary Society and trust God has blessed our efforts to do some work for Him in home and foreign fields. You may not know that some of our most interested members cannot read or write, and nearly all of them work in factories from 7 A. M. till 6 P. M., so that I have been for over twenty years the president, secretary, and treasurer of our Society.

Of course the amount collected from our nite boxes has always been small, but it has been my constant reminder that they must never put in a penny without a prayer, and each member has a special missionary to pray for. We have had the great privilege of welcoming some of the missionaries for whom our women and children have been praying. Their delight in seeing the missionaries for whom they were praying was a joy to the missionary as well as to my soul.

THE WORK OF THE SECRETARY OF LITERATURE

MRS. W. H. COFFMAN.

(Secretary Literature West Lexington Presbyterian.)

WHEN the office of Secretary of Literature was created a few years ago, the progressive missionary society to which I belong fell in line and elected a secretary, offering as a special inducement to the officer chosen that "there would be very little work to do." And for some time there was very little done beyond securing subscriptions to the Home and Foreign Mission magazines and to the Prayer calendar. About three years ago we were so fortunate as to secure as Presbyterian Secretary of Literature, a woman of vision, who, during her brief term of service, succeeded in infusing into a few women a new ideal of the scope of her work. These women, having seen the vision, gladly accepted this obscure office in their respective societies, resolved to magnify it in every legitimate way. If literature is the "fuel that feeds the flame" of missionary zeal, what more important work is there to be done in the society than providing the fuel with regularity and in abundance?

As the office is comparatively a new one, there is no store of past experience from which to draw, and the newly chosen secretary feels very helpless in blazing a trail alone. For that reason, I should say, an intelligent, capable Presbyterian Secretary of Literature is indispensable to the success of the work. Each Presbyterian Secretary should keep in close touch with the Synodical Secretary and give prompt, sympathetic co-operation with any plans formulated by her for the advancement of the work, and in turn be prepared to offer advice and suggestions, which from her more intimate knowledge of conditions in local societies would be of especial value.

I would say to the Presbyterian Secretary plan for the Presbyterian some time in advance, and see that you get a good place on the program. Many times a thoughtful, practical and suggestive talk

is ineffective because given at the beginning of the meeting before all the delegates arrive, or at the close of a long session when all are tired, restless and anxious to get away. Secure from the Mission boards their fascinating collection of tracts and charts, missionary books and literature, which they gladly send for the asking. Get them in time to familiarize yourself with the titles, at least, though you will be better equipped for your work if you can go deeper into the subjects. Be at the Presbyterian in time to secure a prominent place for the display of the literature, arrange it attractively and then stay with it, let no one pass by without having it called to their attention. It is easy to find out what special phase of the work appeals to each one, and then bring the literature which you have on that subject to their attention. In addition, have if possible a conference of Secretaries of Literature from the local societies. In the personal contact and informal discussion of mutual problems will be found much of value. It seems too bad that the attractive literature display sent for the Presbyterian should be laid away during all the rest of the year when it could be used so effectively in the societies. Why could it not constitute the basis of a traveling library of missionary literature and circulate from one society to the other, each society paying its share of the cost of transportation? It seems to me it would give a great impetus to the demand for books, tracts and other forms of literature, for the individual members would have a much better opportunity to examine them than at the Presbyterian, where so much else of value is presented at the same time.

Then the alert Presbyterian Secretary could constitute herself a kind of clearing house for missionary information. Collect and classify the wealth of material found in the periodicals and daily papers,

and have it ready to send to the local secretary who might write you for material on any given program. Those of us who have used the admirable bureau of the General Federation of Women's Clubs, conducted by Mrs. Mary L. Wood, realize what a boon that would be to program leaders.

Then last, but not least, try to know personally the secretaries of literature in the Presbytery, make them feel your desire to serve them, and secure from them reports of their work to be presented at the Presbyterial.

To the Secretary of Literature in the society many of the above suggestions would apply, but a few others might be added. Undertake at once, if you have not already done so, that delightful task of familiarizing yourself with the inspiring missionary literature of to-day, especially that bearing on the programs arranged for the coming year in your society; accustom the program leaders to come to you for help, and try to have for them something more than what is supplied each month by the Board. Be prepared to occupy a few minutes at each society meeting. You could use the time to advantage in securing subscriptions to *THE SURVEY*, in calling attention to a new Mission Study book, or in conducting the "quiz" to be found in each number of *THE SURVEY*.

See that your society has one program each year on "Missionary Literature;" secure if possible the Presbyterial exhibit of literature, add to it missionary books of value which may be owned by members of the society, and use them to illustrate an inspiring talk on the subject.

These are some methods which have proven helpful to a larger understanding of the great work of missions, they are offered with the hope that others will find them useful.

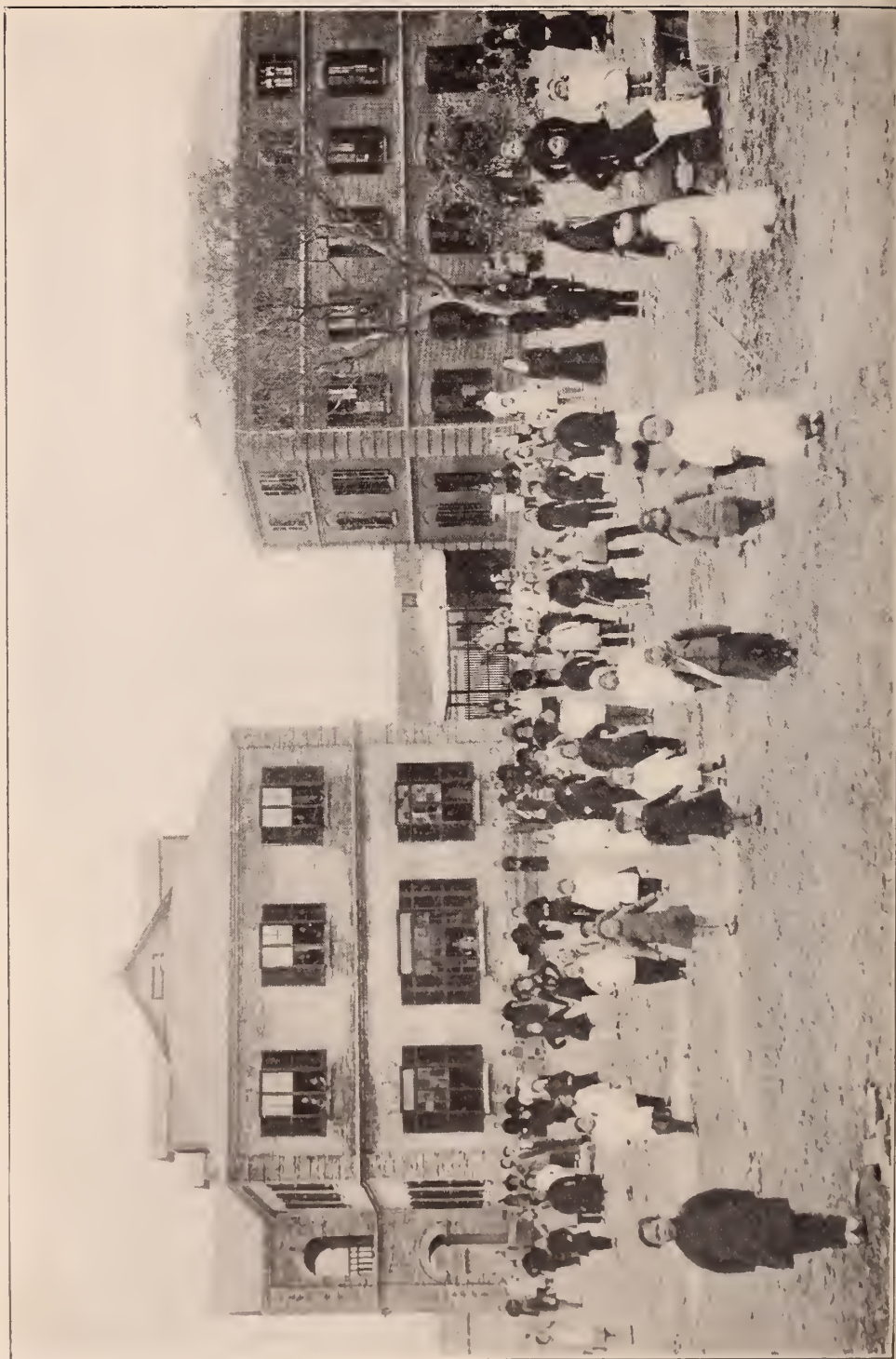
It is hoped that each Secretary of Literature throughout our Church will come in time to realize that her office can be made the most vital one in the whole so-

ciety; that to her and her alone is given the opportunity to convert what might otherwise be a dull, dry missionary meeting into one vivid, inspiring and helpful.



Mrs. J. Calvin Stewart, President of the Virginia
Synodical.

THAT Virginia rejoices in the distinction of being the first Synodical is due in a large measure to Mrs. J. Calvin Stewart, the president since its organization in 1905. She was one of the scattered group of workers who had the vision of the possibilities of larger organization. She worked untiringly for the Synodical by personal effort, letter and leaflet, with the energy, courage, and perseverance which could not stop short of success. The splendid record of Virginia speaks for her efficiency and justifies her faith. She brought the same zeal to the movement for the formation of the Woman's Auxiliary. She was one of Virginia's representatives, both at Atlanta and Montreat.



Women's Training Home and Girls' Academy—The Luoia Murchison Sprint Buildings, Kiangyin, China

FOREIGN MISSIONS

REV. S. H. CHESTER, D. D., EDITOR, 154 Fifth Avenue, North, Nashville, Tenn.

TOPIC FOR THE MONTH—AFRICA

AS USUAL, the field assigned for consideration as our monthly topic is the one from which we have the fewest missionary letters. Since the Chattanooga Convention, however, our African Mission has been so prominently before the Church that it may be considered as having had its presentation in advance.

Our pioneer missionaries to this field went twelve hundred miles from the coast, and eight hundred miles from the nearest foreign settlement of any considerable importance to establish their first station. Peril from savages, the danger of being left without supplies, and the impossibility of obtaining proper help in times of sickness and need were thought by many to make this selection of a field a very hazardous and unwise one. Humanly speaking, so it was. But looking at the matter from the standpoint of Providence, what Lapsley and Sheppard did was to find a place so hidden from observation that they were able to lay the foundation for our future work and establish themselves so firmly on the ground of the Berlin treaty that afterwards, when those who were then engaged in devastating the Congo State in the name of philanthropy and civilization wished to get rid of them, they found it impossible to do so. The details of the story of our dealings with the Congo Government through our Department of State in connection with this matter have never been published. They were given in a personal letter to one of our brethren a few

months ago, and now at the request of another brother to whom this letter was shown, an extract from it is here given for the purpose of showing what seems to us a very remarkable interposition of Providence at the most critical period of our African work. The quotation from the letter is as follows:

As to a friend to whom I feel that I can safely do so without the possibility of being misunderstood, I have decided to give you an account of our dealings with our Washington Government in connection with the maintenance of our treaty rights in Africa, and especially in connection with the prosecution of Morrison and Sheppard. When the Congo State began that prosecution, I am confident that it did so with the full purpose of thereby eliminating our Mission from the field. It would never have begun the prosecution at all unless it had intended to push it through to the bitter end. The reason it did not do so, in my judgment, is because our Government finally sent a message to the Congo State which it interpreted as meaning that the United States would make a definite issue with the State if two American citizens were convicted and imprisoned on the kind of trial it was proceeding to give the two missionaries. (It will be remembered that the charge was that of libeling the Congo Government, and was based upon an article by Mr. Sheppard published in *The Kassai Herald*, giving a brief account of some cruelties practiced on the natives by agents of the Government, which he discovered on one of his itinerating journeys.) You will remember that they were summoned for trial one thousand miles from the scene of the alleged offence, and on a date that would have made it impossible to secure the presence of their witnesses.

My first interview with the State Department on the subject was in February, 1908,

while Mr. Bacon was Secretary of State. He received me very courteously and asked me to suggest the message we would like the State Department to send to the Congo Government. I told him I was instructed by the Committee of Foreign Missions to ask the Department to request of the Congo State the postponement of the trial from July until September, and that meanwhile a message should be sent to our American Consul asking him to investigate the facts from his own point of view and report them directly to the Department. Both requests were immediately complied with, the clerk in the office taking down both messages as dictated by me and approved by the Secretary.

In the month of April I returned to Washington to make inquiry in regard to the matter. Mr. Knox had then come into office as Secretary of State under the Taft administration. He was exceedingly busy with the multitude of things that would, of course, claim the attention of a new Cabinet officer, and I found it difficult to get an interview with him, and when I did get it, still more difficult to get a hearing. When I mentioned the Congo, his reply, as nearly as I can remember, was in these words: "Well, there are tons of stuff in the Department files concerning the Congo, but I have not had time to give them a moment's attention. I suggest that you confer with some of the men in the office in regard to the matter." I replied: "No, we have always come to headquarters with matters of this kind, and when questions involving the liberty and possibly the lives of American citizens have been involved, your predecessors have always deemed it worthy of their personal consideration." He replied: "Well, why not present the matter to me in written form, so that I can refer to it when I have more time." I replied: "That is just what I have done. I wrote out a statement of the case as clearly and tersely as I could and mailed it to you on yesterday, marking the envelope personal, hoping that in that way the matter might secure your personal attention before it was taken charge of and pigeonholed by some subordinate in your office." He then called his clerk and asked him to look for the paper. The clerk found it, where it had been nicely pigeonholed, and laid it before him. On glancing at it he said: "Well, I will say that you seem to have put the matter in a nutshell, and I see clearly that you have a case which the Department should consider. Go and see the Solicitor, and in consultation with him frame such a message to the Congo Government as you think the Department ought to send, and report to me again at 3 o'clock."

I found the Solicitor, Hon. James Brown Scott, who had come over from the previous administration, well informed on the subject and very sympathetic. Just at this point oc-

curred what seemed to me a very remarkable Providence in the matter. When I entered his office he was reading a paper, and when I was introduced he remembered my name as connected with some correspondence we had previously had with the Department on the subject, and immediately remarked, "This document I am reading is one that will interest you." I asked him what it was, and he replied, "It is the report of our Consul in Africa in answer to the cable sent from the Department in February." I had in my hand the copy of *The Kassai Herald* containing Dr. Sheppard's article, on which the indictment for criminal libel had been based, and which I handed him and said, "I think I also have something that will interest you." On comparing the two documents it was found that Dr. Sheppard's article was very mild indeed as compared with the statements which the Consul made in describing the same conditions. Mr. Scott then sat down and drew a paper briefly reciting what we had learned of the proceedings of the Congo State in conducting its prosecution, and instructing our Minister at Brussels to demand such a change of time and place for the trial as would give our accused countrymen full opportunity to take all necessary measures for their defense. Without making a positive declaration to that effect, the tone of the dispatch was such as to convey an intimation that if they were not given a fair trial, our Government would make an issue on the matter with the Congo Government. This was something which, of course, that Government could not afford to have done. For that reason only, as I firmly believe, after going through the form of a trial to "save its face," the accused parties were pronounced innocent instead of guilty, and the expulsion of our Mission from the Congo was not consummated according to the plan of the Congo authorities when they entered upon the prosecution.

The reasons why Providence did not permit our Mission to be driven out of Africa have been made abundantly manifest in its subsequent history.

OUR SPECIAL FIELD IN AFRICA

Another providential circumstance in connection with this location of the Mission is that we were brought in contact with the largest and finest of the African tribes, the Bakuba, the Baluba, and the Zappo Zaps. These were also the tribes which had suffered least in character

from the influences brought into the country by Belgian traders.

Our responsibility in this field has been increased over what it was originally supposed to be by the fact that some tribes who were outside of what we considered our original territorial limits have brought themselves inside of those limits by appeals to our Mission for help that have been found irresistible. The section of the Congo Free State lying between the Kassai and Sankum rivers, about five hundred miles from east to west, and about three hundred miles from north to south, and containing a population of between two and three millions of people, is that for which we now consider ourselves responsible.

It is perhaps true that the History of Missions furnishes no parallel to the condition of this field in respect of its readiness to receive the Gospel at our hands, and we may confidently hope that its complete evangelization will be the reward of only a few more years of prayer and labor and faith, and that from those who are now being trained by our missionaries at Luebo and Ibanche a sufficient evangelizing force may be obtained to compass the evangelization of the whole great Congo basin.

THE FOREIGN MISSION CONFERENCE OF NORTH AMERICA

The Annual Mission Conference of Mission Boards held at Garden City, Long Island, on January 14th and 15th, was of more than ordinary interest. Preceding the regular meeting of the conference, there was held in the board rooms of the Presbyterian board an all-day conference on the problems connected with the Moslem world. A most notable address at this conference was one delivered by Mr. Speer on "How Shall We Develop in the Heart of the Christian Public an Attitude and Christlike Pity for Moslems?" The evil deeds of the Turk in Europe and in Asia Minor have begotten a state of mind towards him that makes it very

difficult for us to approach him in any such way as would be likely to secure for us a hearing for our Gospel message. Nevertheless, this is something that must be done, or we can never evangelize the Moslem world. It would be a help if we could always remember that there are multitudes of plain, simple-hearted Turkish peasants who have no hand in the atrocities against Armenians and Macedonians and Bulgarians which the Turkish Sultan and his political family have plotted and have carried out through the instrumentality of the Kurds and other professional brigands, whom they employ for that purpose. As a matter of fact, the more desperately wicked the Turk may be, the more does he need our pity and that Gospel remedy which we have for his wickedness, and which we shall be anxious to bring to him if we have the true spirit of Christ.

A pleasing feature of the conference was an address at the dinner given by the Missionary Education Movement by Dr. Shailer Matthews, on "The Social Mission of the Church." It contained nothing of the ultra-liberal sentiments which he has been represented as holding, and was not only very able and pleasing in manner, but had a true evangelical ring.

Some of the topics discussed at the conference were: Schools for Missionaries' Children on the Mission Field, Administrative Efficiency, A Unified Plan of Missionary Education and Giving, Simultaneous Campaigns, and The Relation of the Organized Work of Women to the General Boards of the Churches. There was also a very interesting report of the Committee of Reference and Counsel, dealing especially with the Korean situation and with various movements now on foot in the Mission fields for co-operative work in educational and medical institutions.

The proceedings of the conference will be published in pamphlet form and can be ordered of Mr. Wm. Henry Grant, 156 Fifth Avenue, New York, at the price of twenty-five cents per copy, postpaid.

THE TEMPLE OF HEAVEN

While we all rejoice at the passing of the old superstitions which have so long held sway over the minds of the Chinese and at the turning of the temples of the false gods whom they have worshipped to nobler uses, we cannot but sympathize with the mental anguish which these things are causing some who sincerely believe in these superstitions, and who were honestly attached to the old régime, and who look upon the coming to the front of the common man and the setting aside of the inheritors of ancient privilege with loathing and horror. One of these conservatives who is a master of English, although a native Chinaman, thus expresses his feelings in viewing what he considered the desecration of China's most famous heathen shrine, the Temple of Heaven at Peking:

"South of the golden City—the Forbidden—
I wandered through a wood of cypress trees
To where the Heavenly Temple waits, half-
hidden.
And waits in vain for the Imperial knees.
Sad as a tomb by melancholy seas
Lay pale and luminous that marble dream;
A porcelain wine-cup, wine-drained to the
lees,
So empty and forsaken did it seem:
Yet stay—across the altar something crawls—
Behold young China modelled on the West!
Upon the sacred stone his name he scrawls—
The vilest prayer Earth yet to Heaven ad-
dressed:
Thus, thus, the glories of the past depart—
And maggots writhe in a dead Empire's
heart."

INDUSTRIAL MISSIONS AND SELF-SUPPORT

How to remove from the minds of the people in Mission lands the idea that the churches we plant among them are foreign institutions, and thus avoid native prejudice on that account, is one of our most vital, and also one of our most difficult missionary problems. To that

end it is essential that the native churches should be brought as speedily as possible to a self-supporting basis. Just to the extent that foreign funds are used in the building of churches and chapels and the support of the native ministry, the Church will be regarded as a foreign institution. The same is true in the matter of the government of the native Church. Our missionaries are the responsible custodians of the funds placed in their hands by the home Church, and, therefore, cannot relinquish all control of the manner in which these funds are administered. So long, therefore, as the native Church is supported by foreign funds, it must be to some extent governed by foreign missionaries.

Our own policy has always been to emphasize the autonomy of the native Church. So soon as the Church has been organized by the establishment of a single church session, that session becomes the repository of all ecclesiastical authority in the technical sense of the term. It holds for the Presbyterian Church in its territory all the powers of session, Presbytery, Synod and General Assembly. This, however, is largely theoretical so long as the real control remains with the missionary, either through his personal influence or the influence which he must inevitably exercise through his control of the Church's financial matters.

Therefore we look with special interest upon all sane and rational plans for hastening the time when all the funds needed for carrying on the work of the native churches, except those required for the personal support of the missionaries, shall be provided by the native churches themselves. A letter from Rev. R. A. Haden, of our Mid-China Mission, tells us of a plan which he has devised and which, we are informed, has the approval of some of the most conservative men in the Mission, which he thinks will help solve the problem in his field. The plan is to organize an Industrial Self-Support Mission for the Chinese who are in connection with the Presbytery of Soochow. The industry is to take the form of a wheat flour mill, to which are to be added, as funds can be secured, a department of

fish culture and a knitting department for the women. The making of sacks for the flour will also give work to a large number of people.

The money to finance the enterprise is being raised mainly among the Chinese, although some small loans from foreigners have been received. One man, a former student of Dr. Wilkinson's, but not as yet a church member, has contributed 2,000 Mexican dollars for the enterprise and has expressed his intention to join the church as soon as it is organized on this self-supporting basis. Other non-Christians are giving active assistance in the enterprise. The Chinese manager is an earnest Christian, a former elder of the Kiangyin church, who is putting all he has into the plan and will give his life to that special work. A church is to be organized outside of the west gate of Soochow under Mr. DuBose's supervision, which is to derive its entire support from the proceeds of the industrial plant and which, it is believed, will receive many members from the class of Chinese who are believers in Christianity but who hesitate to unite with a church which is to a large extent supported and governed by foreigners.

The whole income of the enterprise is to be tithed, and every effort will be made to get those who unite with the church, and especially those who may have any connection with the industrial plant, to tithe their own personal incomes, and the funds thus secured will be used in carrying on the work of the church.

We take for granted that our Mid-China Mission would not make itself in any way responsible for this enterprise unless it is thoroughly convinced that it rests upon a safe and sound financial basis. If such is the case, and if the enterprise can be so managed as to make it a means of putting that particular church on a fully self-supporting basis, and thus point the way for the solution of this difficult problem in other parts of China, a great work will thereby have been accomplished, and those who are responsible for devising and carrying out the plan will deserve, and

will no doubt receive, the heartfelt gratitude of all the friends of our cause in China.

A NEW "HANDS-ACROSS-THE-SEA" MOVEMENT

The largest club of girls and women in the world has entered the field of social service. The Girls' Club of *The Ladies' Home Journal* has undertaken to raise among its members a fund of \$1,200 to be used for endowing a perpetual scholarship in medicine for Chinese women at the Union Medical College for Women, located at Peking, China, with the understanding that the successive beneficiaries will devote their services to the neglected and suffering among their own sex. June 1, 1913, is the date set for the completion of the fund and *The Journal* has promised to subscribe to one-half of the fund, \$600, if the members of the club, by small individual contributions, will make up the remaining \$600. Only members of *The Girls' Club* are to be allowed to contribute to the fund, and the money must be earned through personal effort.

"THE SOWER"

Mr. J. R. Silliman, who writes the article on "The Sower" in this issue of the magazine, is an old-time friend of our Mexico Mission. His beautiful home at Saltillo has been found a delightful resting place by many of our missionaries. Its doors of hospitality stand wide open to any good people who go from this country to visit Mexico. Mr. Silliman is an example of what it is possible for Christian business men to be and do as helpers, instead of hinderers, of missionary work in the foreign countries where they make their home. He has been very especially interested in the establishment of our In-

dustrial School at Montemorelos, and has written some interesting and stirring articles for our Church papers on that subject. We have sometimes thought that it would not be inappropriate to place his

name on the roll as an honorary and self-supporting member of our Mission. We will be glad for the readers of THE SURVEY to form his acquaintance by reading this article on "The Sower."

BIBLE LITERATURE ACTUALLY PRINTED AND IN USE IN OUR VARIOUS SCHOOLS IN AFRICA

REV. W. M. MORRISON, D. D.

A CATECHISM based on the Shorter Catechism and Child's Catechism and Free Church Catechism of England. This is taken as a basis for instruction of all inquirers. It is also widely committed to memory by the children and all who have any connection with our Mission.

Often we hear of these Catechism classes being carried on in the most distant sections, in places never visited or even heard of by missionaries.

Dr. H. Grattan Guinness, of Luebo, says that this catechism, with its epitome of doctrine and life, together with the many thousands of all ages who have learned it, constitutes one of the most striking features of our work.

2. The parables of our Saviour told in paraphrase.

3. The miracles told in paraphrase.

4. The Epistle to the Romans and I Corinthians. This has been subdivided into simple sections and told in paraphrase.

5. Lessons from the whole Bible. This is a book, printed and bound at Luebo, and containing over 300 pages. We have

selected out over 150 of the most striking passages in the whole Bible, about such passages as are found in the International Sunday-School Lessons. These passages are translated as accurately and as literally as we can possibly do. Then interspersed between these passages are condensed statements of the intervening history. We thus have a complete story of the whole Bible. This book, completed up to the end of the Acts of Apostles, has been completed for over two years and has been in the homes of our native Christians, but recently the entire story has been finished, giving outlines of all the Epistles, etc., to the end of the Revelation. And this is what we now want to have published in New York, since it is too big a book for us to undertake at Luebo.

6. I should not fail to mention our hymn book, which has taken such a large place in our church life. There are, I think, upward of 150 hymns. These are printed and bound at Luebo.

Of course, I make no mention of the numerous leaflets, charts, etc., which we print there, and use in our work in various ways.

ARRIVAL OF REINFORCEMENTS IN CONGO

MRS. MOTTE MARTIN.

IN TRUE native style of telling a "palaver" by beginning "way back at the beginning of things," do I want, if you will permit me, to tell of my personal connection with the new reinforcements who are making us so happy out here in Congo.

Because of ill health I was ordered by the Mission to leave for my furlough nearly a year before my husband was given his, and naturally expected him to join me at the earliest possible moment after his arrival in America. Two members of our family being dangerously ill at the

time, I wired him to let nothing delay his coming; however it was necessary to give first place to God's work. Perhaps few telegrams have contained a like message as the one received from him while at one of our theological seminaries: "Holy Spirit moving wonderfully hearts of men; seven volunteers already. Wire again; come or not," and a letter, for I did not see my husband for several weeks after grandfather's death, explained more fully the situation which I could understand so well after personally witnessing our Mission's desperate need of more workers. My husband had given his promise to the missionaries and natives, whom he had left fasting and praying in Congo, to deliver their message to the Church at home *immediately* upon his return, even before seeing his wife. Dr. Reavis, Mr. Rowland, Dr. Coppedge, Mr. Crane and others were also voicing a similar appeal, and how wonderfully it was answered by our God was shown at the Laymen's Convention in Chattanooga when twenty-nine volunteers came forward in a body to join our Mission force.

With hearts thrilling with gladness we returned to Luebo, accompanied by three new workers, to tell in detail the joyful news already cabled of the coming of the new missionaries.

When we reached the West coast we were told that Mrs. McKee was teaching in day and Sunday School, helping her husband with a class of evangelists in the afternoon, teaching sewing to a class of women, conducting a kind of Christian Endeavor service once a week, besides housekeeping, sewing, caring for the boys boarding in her yard and a few other things. Dr. Morrison had long remained at his post against a physician's advice, and we found the same old story of all hands overcrowded with work from the others also; the Edmists holding Ibanche station alone; no one to send to the new station Mutoto; school greatly decreasing in numbers; little printing being done; pastoral visiting neglected; no out-station visits being made; Captain and Mrs. Scott in poor health and advised to go home. I'm merely mentioning these

few details to try to give you a glimpse into what it means to us to have new workers. Mr. and Mrs. Crane and Mr. Arnold began studying Baluba on the voyage over, and were here only a few days before undertaking school work, helping in the pharmacy, printing office, with bookkeeping, etc., and Mr. Arnold over the steamer. And O, what rejoicing over the promise of still others to come! Natives returned to far distant outstations with the news of long looked for help on the way, and hundreds, even thousands, of hearts in this poor sin-cursed country were made glad. Long cherished plans for future work, impracticable until now, were looked into, new stations sited, concessions asked for, and the building of a new house at Luebo begun. Everything began to be dated,



Some of the fruit the missionaries in the Congo like to eat. The largest pineapple weighs 12 $\frac{1}{4}$ pounds, and the smallest 9 $\frac{1}{4}$ pounds.

"When the new missionaries get here," and "after the others come," new life being put into discouraged hearts by the cheering thought of help so near.

And now, friends, that help has come! On the 28th of October the *Lapsley* whistled a long, glad cry, heralding, we believe, a new and great era of light to thousands of poor blind souls who are waiting to see. Our hearts were bounding with joy, and when Mr. and Mrs. McKinnon, Mr. and Mrs. Allen, Messrs. Smith, Wilds, and Vinson reached the bank, with six others promised on the

next trip of the *Lapsley*, we almost wanted to "eat them alive" (*American* not *African* meaning, however). It is just impossible to tell in words how happy we are, and when we see the new missionaries studying Baluba, already teaching in school, doctoring the sick and help-

ing in a "thousand and one" ways and places where our Mission has so long needed them, we can best express what we feel by singing from full hearts, as did that great body of men at the Chattanooga Convention, "Praise God from whom all blessings flow."

GOOD TIMES AT LUEBO

REV. L. A. DEYAMPERT.

Dear Dr. Chester:

YOUR good letter of October 24th is just received and most gratefully appreciated. We are all well and happy all the time, day and night. Our little Samuel is taking on a full share of our merriment, and helps us laugh and makes us laugh. We are so thankful for him and pray he may be a combination of all the great Samuels, old and new.

Let me tell you the naming of him.

It is amusing how many Samuels he is named after. I left his first naming to Mrs. DeYampert, and she, of course, named him Samuel like Hannah named her son of old, "for," said she, "I have prayed for him." Of course I must agree promptly, and add other names to taste; but being so well pleased with Samuel, I thought best to call him a namesake of all the Samuels of note, and so it remains that he is your namesake just



Top Row—from left to right—Messrs. McQueen, Bellinger, Vinson, Martin, Crane, Washburn and Rochester.
Second Row—DeYampert, Wilds, Allen, McKinnon, Stevens and Smith.
Third Row—Mrs. DeYampert, Miss Feuring, Mrs. Rochester, Mrs. Washburn, Mrs. Martin, Mrs. Allen, Mrs. McKinnon, Mrs. Stevens and Mrs. Crane.



A small "slice" of the Christmas gathering at Luebo, December 25, 1912.

as much as that of the first prophet of old. He is also namesake of our beloved pioneer, Mr. S. N. Lapsley, and of several others bearing the name.

This week has been full of good things and on Christmas day we had a grand thanksgiving service in church. Let me give you a brief account of it. It was decided to make this Christmas a "Thanksgiving Day" for us, so we gave notice for a grand thanksgiving service in church on Christmas morn. and that a free-will offering be made voluntarily by all who so desired, and that they could bring anything from a goat down to a small cowrie shell. The bell began ringing at 9 o'clock and happy crowds began coming from every direction, bringing corn, cowries, chickens and goats, francs and centimes, lead pencils, cloth, gun caps, bracelets, and even tobacco.

They came and kept coming—men, women, boys and girls of all sizes and ages, and of all shades of costume and attire, some running to get a seat while others marched in single file with all the dignity

of the African chieftain; mothers carrying their babies in one arm and corn in the other, while their little children skipped along with little cowrie shells to put into the big box that sat just at the entrance of the large tabernacle, our church shed, measuring 60 x 150 feet. School boys and girls brought lead pencils and bracelets, while the men brought cloth, chickens and goats.

When not less than twelve hundred had gathered we began singing, "Rejoice and be glad." The whole congregation lifted up their voices in loud praise, and you could have heard us miles away. After prayer and another song we had short speeches from several of the natives, evangelists and others, and then a few remarks from some of the missionaries, all bearing on the things for which we should be thankful during the past year. I should like to give you a few points from each speech, but space would not permit. All were very good, however, and after singing heartily, "To the

work," we all returned home thankful and happy in that we gave liberally and had received so abundantly. A careful count of the collection showed that there had been given over \$25 value in money and goods. The cloth, chickens, goats, cowries and all will be used to help the poor and to send the Gospel into far distant villages.

The general tone of the speeches was evangelistic and it was a good opportunity to inform our people of what is already being done and greater needs of far off villages. Among our greatest blessings of the year is the arrival of our new missionaries, and we now enter the new year with glad hearts and willing hands to labor for the Master's kingdom.

Luebo, Dec. 28, 1912.



A part of the Christmas-Thanksgiving collection of corn, cloth, cowries, goats, chickens, hats, lead pencils, gun caps and a little tobacco, at Luebo.

A GREETING FROM SUCHIEN

MRS. B. C. PATTERSON.



Preparing for an operation in Dr. Bradley's Hospital.

WE WANT through THE SURVEY to send a word of greeting to our many friends, both new and old, in the dear home land, whom we so often call to remembrance and for whom we pray.

We rejoice to be again about the Master's work in China. The return was very hard, as we left our boys, but the Lord has given us a compensation in a joy in the work that we never before experienced. Opportunities are opening up to us as never before, and the encouragements are great. But the coming back was hard. The devil came in a real temptation, and said: "Go back to your home land and your boys. Are the Chinese worth it all?" And by God's grace the answer was returned: "Get thee behind me, Satan; yes, the Chinese are worth it all."

I told about thirty native Christian women, assembled for Bible study, most

of them mothers, how by God's grace I could tell Satan the Chinese were worth even leaving your children, if by that means they may obtain a knowledge of the truth, *and every one of them cried with me.* May God enable each of you to feel that China is worth any sacrifice you may

make, whether of money, of self, or of loved ones.

If we can but have the heavenly vision that Isaiah had, we can say, "Here am I, take me and mine."

Suehien, Jan. 16, 1913.

UNIVERSITY OF NANKING

(1) WHAT?

Union in Christian education an accomplished fact.

Nanking Disciples, Methodists, Presbyterians working together.

Incorporated under laws of the State of New York.

Vast opportunities ahead. China adolescent and at liberty to grow.

Every Chinese is to be taught. We are training leaders.

(2) PLANT, WORKING FORCE, STUDENTS, BUDGET.

Residences, 8; large buildings, 10; acres, 40; value, \$107,500.

Students, 425; faculty, foreign, 14. Chinese 26.

Income: local, \$25,800; from America, \$17,340 Mex. *

Total expense 1911, \$43,400 Mexican.

You ought to have a share in all of this.

(3) PRESENT PROSPECTS.

Other schools are planning to join in this work, and there is

Full promise of a Union Medical and a Union Biblical School doing so.

(4) NEEDS.

Needy students to be helped \$50 gold each per year is ample. Less helps.

A University Church, Library, and separate College buildings.

Now is the time to strike. Large plans bring large results.

Kindly keep us in thought and prayer.

In all your thinking, in all your giving, remember this.

No opportunity like China's ever has been or can be again.

Give and it shall be given to you, good measure, pressed down, shaken together and running over.

* Not including missionaries' salaries.

THE UNION MEDICAL COLLEGE AT NANKING

DR. R. T. SHIELDS.

AS MANY of you know, our Mission has for the past four years been interested in the building up of a union medical school. The history of this movement is rather interesting, though progress was necessarily slow. Suffice it to say that our Missions and Executive Committee have taken a leading part by furnishing the first man on the fac-

ulty and the first money for expenses. The East China Union Medical College was finally established in Nanking and may be said to be two years old. At the last meeting of the Board of Managers it was unanimously agreed to accept the offer of the Board of Trustees of the University of Nanking (composed of the Presbyterians North, Disciples, and Meth-

dists North) for the Medical School to become the medical department of the University. We have now had time to hear from all the Missions and Home boards concerned, and there is unanimous approval of the plan. There will be some little delay before all the red tape necessary is tied, because of the fact that the University is already incorporated under the laws of the State of New York, and, therefore, their constitution will have to be slightly changed. The advantages of this affiliation are so obvious that it is not necessary to go into them. It makes for efficiency and economy in the running of both institutions.

I think that we may justly claim that the Medical School is the largest union

the University, and we are using the University lecture rooms and laboratories. But the plan is for us to have a large compound for the medical department separate from the college though very near it.

This place is an ideal location for our work; part of the plant already belongs to the University and the rest to the Disciples' Mission. They have agreed to sell to the medical department their hospital and land, and it is now only a question of men and money when we shall come into possession of our new quarters of about six acres of land with three school buildings, four dwellings and a hospital. There is enough land for reasonable expansion, and more can probably be



Section of first year's class studying histology.

institution in China. We have Methodists, North and South, Baptists, North and South, Presbyterians, North and South, and Disciples of Christ. The Church Missionary Society of England will probably join with us, and possibly other Missions not working in this immediate locality. At present our students are living in the dormitories with the students of

bought. The whole plant is valued at \$60,000 (gold), and we will need to put up some buildings soon, and expect as soon as possible to have an up-to-date hospital. Our weakest point just now is the small size of our staff. There are but four of us, and as Dr. Sloan has just arrived he cannot be of any service at present. He must have two years of language



Part of property to be used for Medical Department, Nanking University, showing hospital (flag), college and three school buildings

study. The co-operating Missions have all promised men but they are not forthcoming.

But some may want to ask: Why try to build up so large and expensive an institution? Why take so many men out of regular (?) hospital work? Why use so much money that could be used in other ways in preaching the Gospel? Is there not danger of emphasizing the scientific to the detriment of the religious side of the work? We have had these and other objections to face. If any objector were here on the ground, I think it would not take very long to convince him of the necessity for a first-rate, and only a first-rate, medical school. We are living in a new China: these young men want medicine and they will get it. The early method of training helpers as a side issue in the regular hospital work will not meet present day conditions. Even in our own hospital we need more and better trained assistants. The Mission Boards cannot and ought not expect to import enough foreign doctors to treat all the sick in China, or even to properly man their own hospitals. In order to conserve the work of medical missions and to have a far-reaching effect on the religious life of the people, we must hand down our hospitals and our practice to capable Christian physicians. It is only by union that schools able to train students prop-

erly can be established. We have in China a unique opportunity. The Government has no medical school worthy of the name. For many years they cannot compete with us in this work. When they do establish medical schools they will not be Christian. We have the chance now of helping to build up the future medical profession of China on a Christian as well as a scientific foundation. Of the twenty-eight students in the school now, twenty-seven are members of the Church. We cannot expect all of our students to become Christians, but the endeavor will be to bring them into personal contact with a Gospel message. We need money. We are not asking the Home Boards for very much, but we are expecting to get gifts from those whom the Lord has blessed with money. Above all, we need men for the faculty: one man from each Mission will not be enough, but our managers can elect men whose support is otherwise provided, even though they do not represent one of the co-operating Missions. I shall be very glad to answer any questions anyone interested may wish to ask. We are expecting to leave for our furlough in June, and are looking forward with great pleasure to seeing our relatives and friends again. I am hoping to put in most of my time while on furlough studying, preparatory to trying to do better teaching in the future.

Nanking, China, Jan. 5, 1913.

VISIT OF DR. SUN YAT SEN

REV. LOWRY DAVIS.

YESTERDAY was indeed a red letter day for Kashing, being the first time Dr. Sun Yat Sen had ever visited the place. The first part of the week he spent in visiting Hangchow, addressing crowds there, and attending some of the schools. One special feature of his Hangchow visit was his acceptance of the invitation extended by the Hangchow Presbyterian College, situated near Zahke. A festive occasion it was indeed. After the speech of the morning, dinner was served, of which Dr. Sun and twenty foreign guests partook. Dr. Sun made himself most agreeable with his foreign friends, especially as his command of English is admirable.

Leaving Hangchow yesterday on his own special train he arrived at Kashing almost on schedule time, or about 11:30 A. M. This is especially remarkable, and shows the doctor's adoption of Western methods, even in being on time. As every foreigner knows, the old method of Chinese festivals and entertainments of all kinds is truly represented by the Biblical parable, "While the bridegroom tarried, they all slumbered and slept." This was the old plan in China, and dreary waiting indeed it was for foreigners. But yesterday it was not so. We had marched our Kashing High School out to the Business Men's Hall, outside the East Gate, and had seated them, while we waited outside the building, not dreaming that our tarrying would be short. But it was as above narrated.

At the station a party of distinguished citizens met Dr. Sun with the usual courteous greeting and amidst a flourish of trumpets. Then he took his seat in his chair and was carried one mile from the station to the business hall, accompanied by soldiers, both regulars and volunteers, and by multitudes of people. Arrived at the hall, he was led into the dining room

amidst general acclaim, and was served with tea. He then came out and ascended the platform, where with distinguished gentlemen he addressed the audience. The auditorium was a quadrangle, covered only on the sides, leaving the centre an open court yard. On one side of the quadrangle seats were reserved for the Chinese ladies only. Several of the city girls' schools had come to listen to Dr. Sun, and learn that now in China woman is beginning to assume her right place as a companion in the home, instead of the slave she once was. Opposite the woman's side were seated a corresponding number of school boys from the city, among whom were the above mentioned High School students of the Presbyterian Mission with their flags. The court yard was filled with special guests, so that there was hardly standing room. Hardly one-third of the people could be admitted to the auditorium. Dr. Sun was then introduced in the usual Chinese style by two learned readers rather than speakers, whose Ven li essays of introduction were "sung" out from their papers just as Confucius did it, no doubt. Still the spirit of it was fine. Then Dr. Sun came forward and in truly western spirit and with western gestures (you might have seen a faint resemblance to the indomitable "Teddy" in his manner) made the place resound with his exhortations to patriotism. The points he made were somewhat as follows:

1. He spoke of the fine reputation Kashing had. Said there was no better city south of the river. Good for Kashing!

2. He advocated his railroad policy.

3. The building of good houses, keeping the streets clean, and caring for the human body. (Dr. Sun, with his manly features, his well built frame, and his foreign dress presented a fine example of his words.)



Kashing High School

4. The value of schools.

5. Patriotism essential. He told the Kashing people to love their country as they loved their own bodies. (Truly this is a new thing in China!)

6. He showed the tyranny of the Manchus.

After his address was over, he was escorted in great pomp to a large house boat which was to take him to the famous Emperor's Island in the South Lake near Kashing. After an hour or so at this renowned place he again boarded his train for Shanghai.

He was exceedingly polite to the for-

eigners he saw during the occasion. His whole attitude is one of that of a state-man, a true patriot, and one who wishes China as soon as possible to take her place among the powers of the world, not only in force of arms but in friendliness. The entire gathering yesterday reminded us of our beloved homeland of America, where freedom (not license) prevails in spite of abuses. And it is our purpose as missionaries in Kashing to foster in every way that spirit of patriotism and self-respect among the Chinese about which Dr. Sun so nobly and passionately spoke.

Kashing, Dec. 13, 1912.

THE NEW CHURCH AT TOYOHASHI

REV. C. K. CUMMING.

I SEND you a photograph of our church here in Toyohashi, one of the building while in process of construction and one of the building after it was completed. It has been a great joy to us to have a real church building. We have been working and planning for it several years, and at last have it as a thing accomplished. The site of the church is in a favorable place, on a corner. The lot is about 33 x 115 feet, and we

have left just behind the church building sufficient ground for a manse.

The church is well furnished within; matting on the floor, new pulpit furniture, new pews, several rooms for Sunday School classes, and both heated and illuminated by gas. It is very church-like in appearance and is much admired not only by the Christians but by outsiders as well.

The dedicatory services took place on

the last Sabbath of November (24th). Dr. S. P. Fulton, of our Kobe Seminary, preached the dedicatory sermon. Thirteen years or more ago he first began the preaching of the Gospel in this city. The services were held in the afternoon, so that the Christians of other denominations could attend. Special invitations were sent out to the leading officials of the city; but they were more conspicuous by their absence than by their presence. This is such an extremely conservative place, that such people fear to show any interest at all in the Gospel or in hearing the truth.

Special services were kept up for four consecutive nights, with preachers from other places; among them Rev. Wm. C. Buchanan came up from Nagoya to preach for us one evening. A number of persons handed in their names during these services as being specially interested and as



Presbyterian Church of Toyohashi, Japan, dedicated November 24, 1912.

wanting to have a further knowledge of the truth. We trust that some of these may indeed be led to a real and living faith.

We have a new evangelist with us now; a graduate from our own seminary, who



A blind masseur, with his whistle, which he blows to advertise himself as he goes along the street.

is young, active and zealous, and we are praying that God may through this present year give us an abundant outpouring of His Spirit, and that we may have many coming to us seeking the way of eternal life.

Toyohashi, Japan, Jan. 1, 1913.

AN ANTI-PROTESTANT RIOT IN BRAZIL

REV. JAMES PORTER SMITH.

Dear Dr. Chester:

I AM sending the following paragraphs for THE MISSIONARY SURVEY in case you can use them. I am not sending them because the incident is in itself of more than usual virulence in such cases, or because any particular importance attaches to it; but because it reveals the typical origin of such mobs in Brazil (the greater number of these have

been started by Rome's priests directly or indirectly), and because the action of the local judge, supported by some men of the better class, is typical of the increasing freedom of thought, not mere liberty, which is making itself more and more felt over all this great country. Such violence finds a quick condemnation in the minds of most educated Brazilians.

One of my earliest memories is of the

efforts of my father, Rev. J. Rockwell Smith, in that country in the days when the Gospel was being planted in that region, and of the persecutions that threatened his life.

The Christians of Pao de Assucar, State of Alagoas, North Brazil, have recently been subjected to one more manifestation of the undying spirit of Rome. Pao de Assucar is a well known town in the State of Alagoas, south of Pernambuco. Early in November, 1912, the Roman bishop of the diocese to which it belongs paid it a visit. As usual a number of priests and a monk, Edward Herberhold, accompanied him.

The latter soon had a "holy Mission" started in the city. On one occasion while he was speaking the Christian congregation was worshipping not far away. This seemed to exasperate the good friar beyond endurance, and he broke forth before his audience of from 5,000 to 6,000, saying that he could no longer speak because the singing of the hymns interrupted him. This is fine from a priest of the noise-making Romish cult! Part of his audience, to the number of about five hundred, fired by his words and catching the spirit of this brother of that "most Christian" Forqueneda, armed with shillalahs and foul language, attacked the worship hall of the Presbyterians and tried to break into the building. Vandalism of the grossest was narrowly averted by the timely arrival of authorities, backed by some gentlemen of the place with a force of police.



Miss Margaret Moore Douglas, Pernambuco, Brazil,
teacher in Girls' School.

The notable thing about this fresh example of that old and characteristic spirit, which is still a proud boast of Rome, is the prompt and efficient intervention of the authorities. It indicates the growing freedom of spirit in Brazil, now making itself felt so generally. But of Rome—"semper idem."

Itu, Brazil, Jan. 14, 1913.

A COUNTRY TRIP

REV. A. P. HASSELL.

OKADA SAN and I are just back from a few days' evangelistic trip.

My bicycle cyclometer registers fifty-four miles traveled. Okada went by electric car to our first point and then by "basha" the rest of the way. The "basha" is a crude perpetuation of the stage coach on a small scale, pulled by one bony little horse, and is so narrow that

a good-sized foreigner has to slide edgewise into the little rear door and then sit with his head bent to prevent its getting bumped against the top. Then he feels so sorry for the horse that he would prefer to walk. So we missionaries ride our "bikes," which are faster and more comfortable. Lots of tracts were taken on this trip and our pockets kept full so



Kotohira, whose three hundredth anniversary was celebrated this year, and where in ordinary years about nine hundred thousand pilgrims come to worship. The town is famous for its natural beauty and also for its immorality. The original meaning of Kotohira was "alligator." The god was first worshipped in India.

that they might easily be handed out to people along the road or to farmers working near the road, or thrown right into houses opening right on the street, less than six feet from the centre of the road. Thus thousands of homes and individuals

are incidentally given the Gospel as we go and come from preaching points.

Our first night out was spent at Nagao, at the end of the electric railway, ten miles from Takamatsu. After thoroughly advertising the "Christian talk at the inn



Kotohira Approach to the shrine. The stone posts are set up as memorials of contributors to the shrine each having the giver's name, with the amount, engraved upon it. Heathen believe in doing their "alms to be seen of men."

from 7 o'clock," we returned to the inn, ate a supper of rice, fish, soup, pickles, and tea, and then went down stairs to find a good size gathering of children of all sizes, from those strapped on sisters' and brothers' backs up to sixteen years of age. At such meetings we proceed very informally, trying to leave no time for interest to lag; so we hung up our song chart written in large letters and began singing, in which they all soon joined heartily. We find that soul-stirring, martial airs succeed best, the children soon forgetting themselves and losing the mys-

on to another village, held a meeting in a Christian home, "exhorting them to continue in the faith," and left for Hiketa, five miles further on, where, after visiting two Christian farmers, distributing tracts throughout the place and inviting people to come, we held another meeting very much like that on the previous night.

After this meeting our two farmer Christians came with us to the hotel, where we taught and encouraged them for some time. They are ignorant men but have the proverbial "horse sense" of a farmer. They are comparatively new in

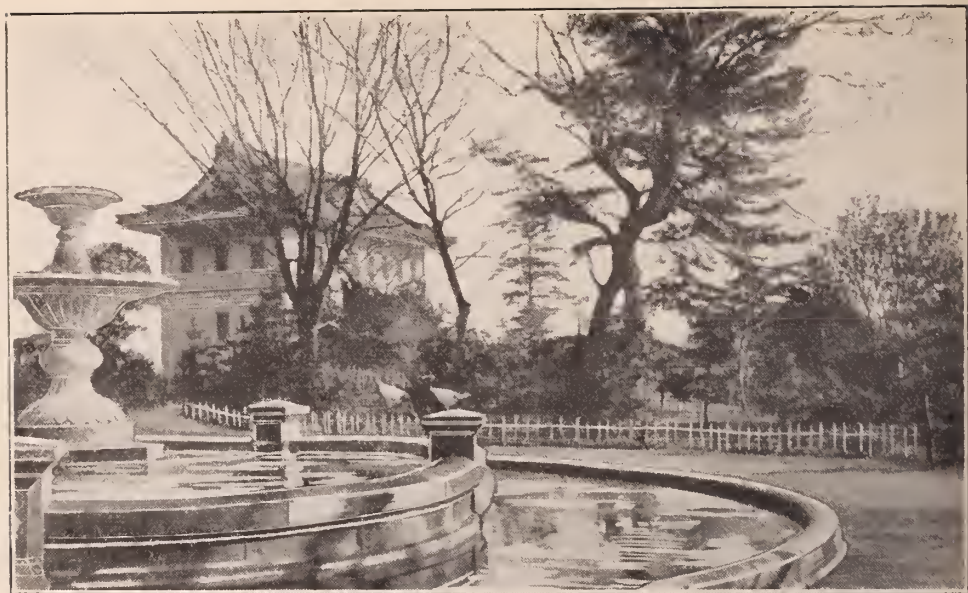


Road leading to shrine, showing bridge.

terious spell which the sight of the foreigner and the strange teaching may have at first cast over them when the singing begins. Some of the tunes which we use are: "Marching Through Georgia," "Tramp, Tramp, Tramp, the Boys are Marching," "Auld Lang Syne," etc. After the songs we had a prayer and then each of us took his turn in giving them just as simple Gospel talks as it was possible for us to do. When they get restless or sleepy we stop talking and sing again until their interest revives.

The next day we went ten miles further

the faith and have rather crude ideas in regard to Christianity, but the following testimony of one of them is interesting and encouraging. His name is Shimizu (Shemazu) San. On the day preceding that most terrific storm which swept over Japan in September, working havoc from Hokkaido to Formosa, Shimizu's brother with his family set out in a fishing boat to go to the island of Awaji, miles away, near Kobe. Sixteen other fishing boats were out from the same place. When the storm began to rage wives, mothers and other relatives, terror stricken, hastened



Another one of the beautiful bits of scenery at Kotohira

to shrines and temples to entreat the gods in behalf of their loved ones at sea. They tried to persuade Shimizu to go, but in vain. While they were praying to their dumb idols he was earnestly praying to his unseen God in behalf of his brother's family. After three days, when the storm had cleared away, four of the seventeen boats returned to land, one of them being Shimizu's brother's boat with its four passengers all safe. They had been without food and were so weak from rowing and hunger that they had almost despaired of life when suddenly, far out at sea, they saw an object floating on the rough waves. On bringing their boat closer to it it proved to be a small rice tub securely covered

and nearly full of cooked rice! Surely it was a gift direct from God, and so Shimizu recognizes it and his faith in prayer has received just the impetus that was needed to convince him that he made no mistake when he forsook the gods of his fathers and came to trust in the Christian's God.

Okada San and I returned from our trip feeling happier for the work that we had been permitted to do. Of all the work which the missionary has to do none is so thoroughly enjoyable as that of going far back into the mountain or seashore villages and giving the Gospel to the common, hard working people.

Takamatsu, Nov. 30, 1913.

A COUNTRY TRIP IN KOREA

WILLIAM P. PARKER.

A FEW weeks ago I had the pleasure of visiting a few churches in Mr. Bell's field with my teacher and a coolie to do my cooking. Mr. Talmage, who now has this field, gave me a schedule and a map of my route. The two Koreans went ahead on foot Monday, I followed the next day, meeting them at Yungkwang Up, about thirty-five miles northwest of Kwangju, and from here we

went together around to Tersan, Pongmoi, Yermso, Poehun, Hwangyang, Tokol, and Hanamal, villages in which churches were established for the most part, and where there were always a company of believers. During the day we would visit the people and let them visit us. I remember the first day we went to see a very old man, eighty as he told us, palsied on one side, and spending his

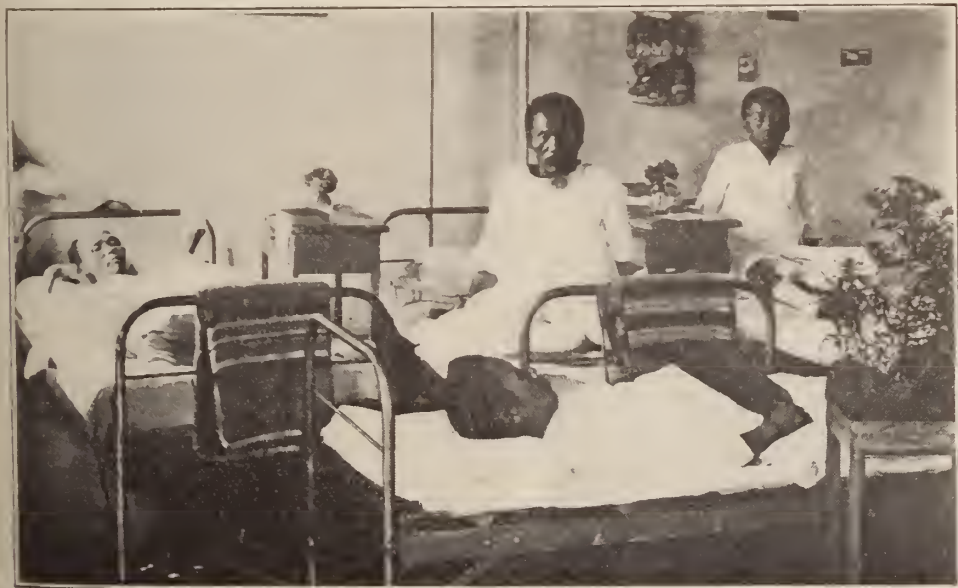
remaining days in the small room of a Korean house without any outlook except a two-inch square glass, a great luxury, however. How his face did light up as he talked to us, and how manifest was the saving power of our Saviour as we read from God's word and sang together. He was happy in his sickness, happy because he knew that there was a mansion prepared for him above. It was an inspiration to us all.

Some one said that there were as many types in the East as in the West, though we are not as likely to see them. The truth of this statement was impressed upon me, for I saw Captain Kidd, John D., Roosevelt, Champ Clark, and some others whom I hardly expected to see out here. My Captain Kidd, I was told, had been a very wicked man, but he proved his change of life by the welcome that he gave us: everywhere we would go they would turn over the best room to me cheerfully and gladly; he seemed especially glad to see me and have me as a guest:

Every night we had services. A colporteur, who was on his way to Kwangju, went with us most of the way and preached; while he wasn't with us my

teacher would lead in explaining the Scripture. I usually conducted the singing (unless they picked out a piece I had never heard in English or Korean, and then usually I would go ahead some way), and I had two or three prayers memorized, which I used over and over. In Pochun, where there was no church, we had the service in a room about six feet square, but God was with us and we felt near to Him always. It does one good to see the way the Koreans listen to the Gospel, how they are interested in every word, even though they cannot understand a good deal of what is said; it is especially hard for a foreigner to make himself clear, for the language is so entirely different from ours, both in pronunciation and construction. I could say little or nothing, but I would certainly have liked to speak to such audiences as we had.

At Yermso, which was on the sea, I was much interested in seeing the Korean method of preparing salt. Their manufacturing is all on a very small scale; this was rather a large plant for them, about ten coolies were at work. They bring the salt water in through trenches and over the land which the sea covers



Corner in "Susie Allen Graham ward." Kwangju, Korea, two patients' legs amputated; two with bone diseases.

during high tide; this water is then dipped up and poured into a large flat basin over a very hot brush fire and evaporated. The salt is then scraped out, put at one side, where it is allowed to drain and dry, after which it is packed in sacks ready for some coolie to take to any part of the country.

I was also interested in the paper mills which are run on even a smaller scale. They make a very good grade of tough paper, each sheet receiving the careful attention of an expert in his way. It is wonderful how much they can get done in the old-fashioned Eastern way; it makes one feel almost as Mark Twain's Yankee must have felt in King Arthur's court. To see them ploughing with Abraham's patent share, and to see them tilling the ground with clumsy substitutes for hoes takes you back also. They never waste anything. A common sight was the gleaming of fields of their cotton, a very inferior grade growing only six or eight inches high: the women would open every pod as yet unmatured, and with care and diligence might get a pound, in course of time. Not a foot of ground is lost; hillside and valley, poor soil and rich, wherever it is possible to get a space, all is used. There is a great lesson for us in this.

When we reached Hanamal I sent my coolie, who carried my load and cooked my food, with my teacher back to Kwangju. I visited four more churches in as many days alone. I had a good experience as I had to talk more and found



E. Moksa, the evangelist in charge of our work at Gulfport.

out some of the things that these people live through, how it is impossible to say. I slept on the Korean warmed floors in native fashion except for cover, which they did not use, as a rule. I had my food in the shape of bread. I could get eggs most of the time and with rice and persimmons I got along fine. The people were all so grateful and so glad to see me that I was glad I decided on this extra.

At the first place I visited alone I had rather a hard time making it understood who I was and why I came. I asked if there were any sick believers so that I might visit them; there seemed to be none, but from this remark they took me to be a doctor, and began to bring in the maimed for me to heal. One had a very bad felon on his hand; I asked for a whetstone, or rather when I indicated



Mr. Swinchart's Home, Kwangju, Korea.

that my knife was dull they brought me one, and proceeded to get ready for an operation, but the man backed down. On this account and for other reasons quite a crowd gathered and after dinner I showed them Bible pictures and talked to them the best I could. One of the men seemed particularly interested in what I said. I told them that unbelievers must fall into hell; I had just shown them some cards with Daniel's rebuke to Belshazzar on them and told them that those people did not believe; when I told about hell the man of whom I spoke asked me if these

men had gone there. It showed that he at least understood part of what I said.

This is a grand work, and we are all proud that God has seen fit to let us take some part, however small, herein. Such a trip as this which the evangelists are always taking now makes one feel the great power of God and His love and care for His people as nothing else could do. We need and ask for your constant prayers for the work in these country churches and villages; the people are so receptive if we can only reach them now!

Kwangju, Korea.

A YOUNG KOREAN LINGUIST

MRS. W. M. CLARK.

YESTERDAY as I was listening to a thrilling story of adventure read by my teacher in the "sing-song" fashion the Koreans use, I saw a Japanese woman approaching the house and went out on the porch to find out what she wanted. She knew no Korean, and I no Japanese, so we had no success in communicating with one another. She turned away reluctantly and I as reluctantly came into the house to continue my study. I was expecting a Korean boy, a student at our Mission school, to give me my first lesson in Japanese and he came at the opportune moment, for the woman was within calling distance, and I told my young teacher to ask her what she wanted. He did so and found that she had come to hear about Jesus. When we learned that I invited her in, and when she was seated told the boy, "Eel-Choo" (Lord's day) to ask her to write down her name and address and after a little introduction gave him some suggestions as to what he should tell her of the "Old, Old Story." He spoke fluently and she seemed to understand and appreciate what he said. Once or twice he did not know a word, and he then had recourse to the Chinese, which is the means of communication between the Chinese, Japanese and Koreans. He wrote or rather made the motions on the rug and when she could

not tell what he had written he wrote on paper so she could see, then she gave him the Japanese equivalent. I took her name and address and will either send it in a letter or give it to Mr. Curtis, the missionary to the Japanese in this country, when he comes to Chunju on his next visit.

I would like for you, dear friends, to know this small boy, and since you cannot know him personally, I may be able to interest you in him, and through this interest in him in the many bright promising boys in this land of destitution and



Roberta Cecile Coit, age six months, little daughter of Rev. and Mrs. Robt. T. Coit, our missionaries at Kwangju, Korea.

hopelessness. He is about fourteen years old according to our way of reckoning—sixteen by the Korean count, and is as intelligent and wide awake as any you will find in the United States, considering his advantages. He is the son of heathen parents and was studying at a heathen school until his mother became a Christian and then in some way Mrs. Nisbet, formerly one of our Chunju workers, became interested in him and put him in the Mission School, much to the disgust of his father, who refused to help him in any way. But Eel-choo found a good friend in Mrs. Nisbet, studied well, and when the Nisbets were transferred to Mokpo, Mrs. Nisbet gave me the money for his tuition and school supplies. I have handed this out to him from time to time and in doing so I, too, became interested and decided to help him this year. He is a good Chinese scholar for his age, and tells how his father used to set him a copy of several Chinese characters in the morning and if he had not learned them by evening he got a whipping. He says many a time he ran off to the home of a neighbor because he had not been able to learn the lesson.

Eel-choo has studied Japanese two or three years at the Mission School and is making splendid progress; in return for the help we are giving him he is going to teach us Japanese twice a week. We will need the knowledge more and more



Woods Colt, age fourteen months; mother and nurse, Kwangju, Korea.

as more Japanese come into the country. Let us hope that this young boy may continue in the right way and grow into a faithful worker in God's vineyard. His father is now attending church service, and it is impossible to estimate the influence of this one boy. There are hundreds in the country like him who need your interest and your prayers.

Chunju, Korea, Dec. 9, 1912.

PROGRESS OF THE KINGDOM IN KOREA

IN A recent letter to a friend, Dr. K. S. Oh, of Mokpo, gives the following news items from the work in Korea:

The work in Mokpo is progressing. We started five Sunday Schools in Mokpo two Sundays ago, and are glad to see the children coming. We started a Sunday school at Tasoonkumi. Last Sunday we had many in attendance, just the children only. I believe God works with us. The orphan boys have homes in Mokpo, and some of them are baptized; several went away and I do not know where they are now. Our medical work is pretty heavy;

we had many patients in a day last month. In the afternoon I have the operations. Among the boys, Chung Soon Moon went to Kwangju with Dr. Leadingham. Yung Oan and Sung Rool started a dispensary at Kang Kyungi. They do fine work up there. I have three boys at the dispensary.

The Cheiju work is very promising and Yi Moksa is working hard for them. (Cheiju is a very large island far out at sea from Mokpo.) The native Presbyterian Church of Korea supports missionary work on that island. Last spring

Dr. Wilson spent a week on that island and had a clinic for the people. I should like to see some missionary doctor there. I was intending to go there and hold a clinic but really have not had the time. At present I have no one for the Cheiju medical work.

Mr. and Mrs. McCallie reached Mokpo some time ago and Mr. McCallie went to the country for preaching. Miss Martin just got back from the country and said that she will go again soon. She is a great worker for the Koreans. God blessed our people to have her out in Korea. Mrs. Logan is in Chungju.

Mr. Tate started a revival service in his territory and Yi Moksa went from Cheiju to help him; I suppose it will take him a month. Tasoonkumi Sunday School is growing, but we haven't any

house to hold the Sunday School or prayer meeting. The Mission gave me a year's subscription to the *Journal of the American Medical Association*, but that will be stopped next January, so at present I have the journal. Please pray for our Mokpo Sunday School work. By the way, I want to know if we can get the Sunday School cards free, if so please put in our name. We have some in Seoul but they cost too much. Here is an opportunity for those who will send cards and pictures for the Sunday School work; also charts and maps. These can be adapted for the work in Korea, and will be a great blessing. Address Dr. K. S. Oh, Mokpo, Korea. These can be sent by parcel post. Please remember, too, the Korean work in your prayers that Korea may be won for our Lord Jesus Christ.

OUR SCHOOL WORK AT CARDENAS

PROF. E. R. SIMS.

I KNOW no better way to tell you of the great year that we are having than to give you a comparison of the enrollment last year and up to the present time this year:

| | 1911-'12 | 1912-'13 |
|---|-----------|-----------|
| Total enrollment in first and second grades | 60 | 67 |
| Total enrollment in third grade, | 22 | 37 |
| Total enrollment in fourth grade | 14 | 23 |
| Total enrollment in fifth and sixth grades | 14 | 12 |
| Total enrollment in higher grades | 2 | 13 |
| | <hr/> 112 | <hr/> 152 |

These show the great increase we already have over the total enrollment last year.

After making the few improvements that we were able last summer, we thought that we were prepared to handle anything that would come our way, but we were not prepared for any such increase

as came to us. The greatest thing that we did, I think, was to add two new courses for advanced students. Thus arranging to hold them instead of preparing them for some other school. Now a student, after completing the primary course which extends through the sixth grade, may continue his studies in a business course, or in the course for the A. B. degree. This year seven were enrolled in the Business course and five in the Bachelor's course, which extends through four years.

If we had sufficient room and equipment I do not believe that we would have any trouble in doubling the number of students in three or four years. A few new desks and three new typewriters comprise the only part of our equipment that could be called modern and satisfactory. The addition to the desks has long since been filled, and we have had to bring in old tables that we had hoped to be able to do away with.

The building was not even intended for a school but for a dance hall, so the arrangement is anything but a satisfactory one. All the rooms open on one hall and there are no partitions nor doors, so one can imagine the noise.

In spite of all these difficulties we have a good deal to be proud of. The two students' clubs are giving great results. The Girls' Athletic Club is drawing a great many girls into the Westminster League, and the Boys' Club is keeping the boys in school, occasionally bringing one or two into the Sunday school. To be a member one must be in either the day school or Sunday school.

Our latest undertaking is the beginning of a museum, or more properly speaking of a collection of insects, minerals, plants, etc., for the Natural History course and Geology. This is a requirement for matriculation with the Provincial Institute, toward which we are working. Though principally for the Natural History course, curios and historical things are not barred. So if any-

one who reads these lines has in his possession specimens of minerals, coins, etc., *in good condition*, that would like to donate them to the college, the writer will gladly pay charges for transportation.

We have made a good start and have a large cabinet already full of insects, snakes, sea and land shells, sea plants, etc. A new cage for birds has been ordered made and we expect to be able to fill it soon. In the spring and summer, with the help of the boys, we expect to be able to make a good representative collection of Cuban butterflies and moths.

The students are taking a great deal of interest in this, and rarely a day passes that some of them do not bring me something to put up in alcohol.

I am extremely fortunate in having the help of the curator of the public museum to help me. He is teaching me Taxidermy and how to preserve insects and butterflies, as well as helping me make the collection; and above all what to collect and how to classify.

Cardenas, Cuba, Feb. 10, 1913.

AN UNKNOWN SOWER WENT FORTH TO SOW

An Appreciation and a Tribute

HON. J. R. SILLIMAN

THERE is a certain picture which always has, for me, a fascinating, enthralling charm. I believe that I would turn from the priceless, lost Mona Lisa, to look upon it. The picture is that of a nameless sower, anticipating and earnestly preparing for one of the greatest material needs of the world. There is a broad field of newly plowed ground. Over it the lengthening shadows of evening seem to fall. The central and only figure is clear-cut in the foreground—a scantily clad, tall, strong, sinewy man—body bent forward, muscles tense, right arm extended in the act of scattering in primitive fashion a handful of grain. The action is perfect. The atti-

tude is unconscious, intensive attention. One intuitively knows that at nightfall, for this lone toiler at least, a full day's task will be well done.

I am prompted to tell a simple story from Mexico. The story is really a true incident, which has come to me from a recent experience of my own. It is about an unknown sower of the spiritual seed, which is the Word of God. If he is still among the living, I know that at evening he listens in his soul to music softer and sweeter than the distant bells of the Angelus. If his day on earth has closed, I know that at sunset he heard the Master say, "Well done."

His name was Don Eduardo. That is

all. Young, or old, I do not know. I did not learn whether he was a Mexican or an American, or other stranger. Nor does it matter for the purpose of this narration. I do not know that he was a minister or missionary. It is quite probable that he could not claim to be either. He appears to have been a traveler, a sojourner, a pilgrim. Forty years ago his way led him from somewhere to the historic city of Monclova, Mexico; interesting also in that it was, for a while, the capital of the Mexican State of Coahuila and Texas. In Monclova, Don Ednardo met a young fellow of thirty years, by the name of Ignacio Moráles. Ignacio had been a choir boy,

was independent, as he had learned the trade of blacksmith. He journeyed northward something over forty miles, and reached the hacienda "San Antonio de la Cascada." Here he found work. He was in time made master blacksmith. He has remained at this place for nearly forty years, and now, at seventy years of age, he is still the efficient master blacksmith of the hacienda.

A few weeks ago, my business took me to this remote place. There are about a hundred thousand acres in the property. At the headquarters is the customary large dwelling house for the use of the owner of the hacienda or his administrator.



Class room in Graybill Memorial School, Montemorelos, Mexico.

and afterward sacristan, in one of the large churches of Monclova. Don Eduardo became quite interested in this young man, and had a number of talks with him about religion and the religious life. When he left Monclova, he gave Ignacio a copy of the Bible, and recommended him to read and study it. And that is the last we know of Don Eduardo. Ignacio began to read and to believe. He soon found that many of the teachings and practices of the priests were not in, nor of, the Bible. He began to question and to argue. The end of it was that he not only lost his job, but he was excommunicated as a heretical unbeliever. He shortly left Monclova, but

Great barns and stables, and quite a considerable number of houses, occupied by the families who do the work of the hacienda, are built around a central square, or plaza. The whole establishment forms what we would call a village or small town. A son of the owner, whose guest I was, knowing of my being a Protestant, said to me: "We have a man here whom we call 'The Apostle.' After supper I want to send for him, so that you may know him. I think you will find him interesting." In due time, a messenger was sent for "The Apostle," and directly he stood before me, an old, but still quite active, man. Of course, he could speak Spanish only. Our

conversation, therefore, was entirely in that language. After some preliminaries, I said that I had understood he was a Protestant, and told him that I was also one. He replied that he was only a student of the Word of God, that he had been east out of his own Church on account of his belief, and that he had never had an opportunity of knowing another Church—had never met a Protestant minister, and that during the forty years he had been working for the hacienda, he had hardly been away from it. He told me about Don Eduardo, and the Bible that he had given him, but added that it had worn out long ago. He said that he had now only a copy of the New Testament, and the type was very small and trying for his old eyes. My hosts, probably through courtesy, had left me alone with Don Ignacio. It was a glorious night. It was the time of harvest, and men who had been with the steam thresher all day were sitting and lying about the doors of their homes, enjoying in the cool of the evening their well-earned rest. In the distance, children were romping and playing the old games of childhood. In another direction, from a group of singers, came the weird melodies that we who live in Mexico have so often heard. Under the vine-clad porch, above us the resplendent beauty of the shining stars; far distant, for me, from all that meant race and heritage and home, in a tongue far different from that in which I had learned them, the old man and I talked of those world-wide, eternal themes that make up the blest tie that binds. I asked him about Abraham and Elijah and Paul. He knew it all by heart; and I soon found that I had best take the place of a learner once more. In fact, I have seldom met persons who were so ready and exact in their knowledge of Scripture as was this old man.

I had arranged to leave the next morning at four o'clock for the railway station, about twenty miles distant, and offered to say good-night and good-bye. But Don Ignacio said, no; he would be on hand to

see me off. Sure enough, at half-past three, before the dawn, he was there, and wishing me a safe journey, commended me to God's keeping.

I found that this man really lives his religion. He has the confidence and esteem, as well as the respect, of his employers, and of the people among whom he dwells. He is still the chief of his department. It is his custom to gather the neighbors together and read to them and talk to them about eternal things. He has kept this up for nearly forty years.

On the Sabbath after my return to Saltillo, my home, we had for our Sabbath-school lesson the parable of the Sower. At the close of the exercises, I gave to the school the story of Don Eduardo and Don Ignacio. I also suggested to my own class of men, that we buy a large-type copy of the Bible and send it to Don Ignacio, as a gift from the class. This met with immediate approval. Several others, not members of the class, asked to be permitted to contribute. The price of the Bible, \$3.25, was quickly over-subscribed. One of the members, Senor Guadalupe Lopez, who is a fine scribe, and who holds an important position with a leading business house of the city, prepared the following inscription and wrote it upon the first blank page: "The undersigned members of Class No. 9, Presbyterian Sabbath-school of Saltillo, Mexico, united in the blessed and eternal bonds of Christian faith, hope and love, present this copy of the Holy Bible to Senor Don Ignacio Morales, of the hacienda San Antonio de la Cascada—a brother unknown, but well beloved." Then follow sixteen signatures and the date, Saltillo, Mexico, August 11, 1912. To-day I have had the pleasure of forwarding the Book by registered mail to the owner.

After forty years, I record this incident, as an appreciation, and as my tribute to the memory of Don Eduardo, and unknown sower who went forth to sow.—

Saltillo, Mexico.

From The Philadelphia Presbyterian.

NEWS FROM MEXICO

MRS. MORROW.

A GAIN the year has swiftly rolled around and we are gathered from mountain and valley to this metropolis to discuss for a few days the King's business at our Annual Mission Meeting. Besides the morning and afternoon sessions, we have committee meetings which keep us so busy that we have no time for writing, but we want to snatch a moment at dinner hour to send a message to our friends through *THE SURVEY*; though it is joy unspeakable to see each other after so long separation, our joy is mingled with deep sorrow. The beautiful little baby of Mr. and Mrs. H. L. Ross quietly slipped out of the parents' arms back to the heavenly host of little darlings just two days before Mission meeting. The absence of Mrs. Graybill and the news of her continued sickness is a great grief to us. Mrs. Graybill is the mother of our Mission. It is hard for us to plan and work without her valuable advice and her inspiring presence.

With the exception of Miss Dysart and Mrs. Shelby and her two children, the other members of the Mission are all present. The personal reports were all presented and approved yesterday. They were all good reports, and full of interest and news each to the other missionaries, for we are like Gideon's band, so few in number that we are set far apart, each bearing alone his pitcher and trumpet. I suppose there is no other Mission field that has only *one* missionary at each station (counting man and wife as one). Of the reports, we select Mr. Shelby's for this *SURVEY* as it is a report of the new field. Mr. and Mrs. Shelby are bravely working away off at Tula, a town more than a day's journey from a railroad. Mr. Shelby's report will thrill the hearts of the Christians at home.

Monterey, Mexico, Jan. 15, 1913.



A Maguey Plant. Mr. Morrow is standing four feet from the ground

REPORT OF REV. J. O. SHELBY

The year of 1912 was one of varied experiences but with little visible results. I have enjoyed the delightful experience of sweet communion with loved ones in the home land, and the undelightful experience of a move across the country of more than a hundred miles, encountering unforeseen and even unimagined difficulties and delays. Our furlough in the home land was delightful yet sad because here and there we missed from their accustomed places loved ones and friends. It was my first privilege of being at the General Assembly, where I met many old college mates and acquaintances. For the second time I enjoyed a visit to Montreat, where the Christian fellowship

is so like unto that above. I had the privilege of speaking a number of times about our work in Mexico.

We were so glad to return to our work in September, ready even to confront the problems and trials of our move from Victoria to Tula, where we reopened a station in 1910. After our patience was severely tried, we finally received our belongings and began to adjust ourselves to our new surroundings in this new field. We thought we had lived in Mexico long enough to know the people, but we confess that we have learned some new lessons about the race. However, I do not wish to put the blame for all the shortcomings of the people on racial grounds but to the stupendous ignorance of the Gospel of Jesus Christ. I can hardly imagine a difference so great in so short a distance between the customs and habits of a people who have for some years had some acquaintance with the Gospel and those who know it not. Illegitimate children in startling numbers do not seem to bring the blush of shame to any cheek. I have learned as never before the utility of locks and one of my novel missionary services has been to put padlocks on the doors of the homes of two Christian families so that they could come to service. I have even seen soldiers and rural guards reclining along the streets. They are so accustomed to lie that they often lie to me when there is absolutely no advantage to them, and they know, too, that I know they are not telling the truth.

The Presbyterian evangelist was the first guest in our new home. He was with us nearly two weeks and although many people did not come out to the services, he succeeded in arousing the few indifferent members to a sense of their duty to attend services. On Sunday, October 26th, the bandits threatened to take the town again for the purpose of robbing. We were aroused by their firing upon the city, but as I thought I could distinguish skyrocketes, I decided it was only to announce the opening of the fair, and we went to sleep again none the wiser until Don Leandro told us at the breakfast table of seeing the bandits on a hill near by and of their cursing and cries to the people to rise up and kill the soldiers. Though the soldiers were few they responded to the firing and the bandits retired only to rob a lonely freightman of some five hundred pesos' worth of goods and rob a near by plantation. At the early hour of the night service, we heard some more shooting and cries so that we retired to our homes but we were told the following morning that the shooting was some rural guards who were arresting some drunken men for cursing them, and the cries were made by the armed merchants to the soldiers to encourage them.

More soldiers have been placed in Tula and the robbers have been pursued but the leaders still are at liberty and can count on many sympathizers inside of the city itself.

Tula.

REVIVAL OF HSUCHOU-FU

REV. O. V. ARMSTRONG.

WE HAVE just closed a two weeks' evangelistic meeting here in the Hsüchou-fu city church. It has been a very remarkable meeting in many respects. We have had three services daily. The first one, primarily for Christians and earnest inquirers, has been held at 7 o'clock. This meeting, although so early in the day, has been attended by a great many. At this service many

publicly confessed sin, many made up old quarrels, others boldly begged others to pray for their relatives, and still others heretofore inactive or indifferent have declared their purpose to live more consistently and devote more of their time to definite Christian service each day. From this early morning prayer meeting twenty to forty Christians went out to all parts of the city by twos with portions of Scrip-

ture, Chinese calendars, and tracts to invite people to the noonday and evening services. More than two thousand Gospels and two thousand calendars have been sold, and more than ten thousand religious tracts distributed. Great crowds came out to each of these meetings. The church was too small to accommodate all those who came, so sometimes an overflow meeting of three or four hundred was held elsewhere. At times even this arrangement was inadequate. Those who came manifested the most intense interest. More than twelve hundred gave in their names and location, and thereby expressed their willingness to study the Christian religion and in due time become followers of Christ. As in all other lands, so also here in China, some of these may not fully understand and others may have unworthy motives, but we dare to think that the larger majority of this vast number took the step deliberately and desire the truth for the truth's sake. Already more than two hundred of them are returning daily for definite instruction. Perhaps more than one hundred of these are middle aged and elderly women who know nothing of the written language, but are now willing to learn to read. These are studying Dr. Price's little book, 'Short Steps to Great Truths'; on the one hand learning to read, on the other learning the fundamentals of Christianity.

These twelve hundred Chinese come from every class—rich, poor, educated, illiterate, merchant, farmer, laboring, and soldier. One of those expressing a desire to study is a middle aged woman by the name of Chang. She is a member of the wealthiest family in this city. Other members of the same family have been attending. The old grandmother, more than seventy years of age, has been coming some of the time.

We were most fortunate in securing for eight days the great Chinese evangelist, Ding Lee Mei. After two or three attempts we prevailed on him to promise to come. At first, he agreed to remain one or two days only. Later, before the

time appointed for his arrival, we brought more pressure to bear on him, so he consented to continue with us three days. After being here three days and seeing the manifestly deep interest, he decided to remain five days more; in all eight days.

He is China's most widely known and most greatly blessed evangelist. He is forty odd years of age; has been a Christian for thirty years, and has been preaching about fifteen years. As a minister, he first served some country stations. Later he took up evangelistic work. For the last three or four years he has been traveling in China for the Chinese Y. M. C. A. He is well educated and a very fluent speaker. His style is simple, the smallest children and oldset women readily understand him; and he makes constant use of the most telling illustrations. He is always profoundly in earnest, enthusiastic and always full of joy and hope. In short, he is a perfect gentleman, a thoroughly consecrated scholar and a most powerful mover of men. The secret of his power is to be found in his being completely filled by the Holy Spirit, and his practice of and faith in prayer. For the remainder of the two weeks, we secured a classmate of his, a Mr. Swen, from Nanking. He also is a Chinese preacher of great power. Both of these men are members of the American Presbyterian Church, North.

May not this great revival here at this time be the first one of a series of such awakenings throughout this great central section of China? The time seems ripe for such. Two years ago every temple in this city and in the immediate neighborhood was well stocked with every conceivable kind of idols. Now, as far as I know, all have been destroyed. In company with Mr. Swen, a few days ago, I visited a great number of temples on a hill just outside of the South Gate of our city. Formerly each contained one or more idols. Now only one exists, and this one only because it is a giant Buddha cut into a huge rock. I think Dr. H. F. Williams will recall seeing this immense

hideous idol. The people are discarding their ancient idolatrous faith and superstitions. The instinct to worship something is as old as the human race. Christianity alone is an adequate substitute for the old decaying religions. No future time can be so opportune as the present.

This great turning toward the Church is full of significance, both for us here on the field and for you at home who send us out and maintain us with your prayers and means. For us it means more work and wiser planning. Each of these twelve hundred need to be located in the city or the country, and given a definite course of study. It also means more and better trained native helpers. Again, it means that we will need to begin at once to plan for a larger and better church building. For five years we've tried to secure sufficient funds to build this much needed church. The site has been secured. A little money is now in hand; a thousand or fifteen hundred dollars more

is needed before anything can be done. The present church will not nearly accommodate those wishing to attend our Lord's day services. More than two hundred children are crowding into our Sabbath schools, and we have no adequate place to receive or teach them. For you at home it is also full of significance. It should be the means of great encouragement. It is a loud call for more prevailing prayer. It creates a demand for increased offerings. A great responsibility rests on you who send us out and on us who come at your bidding. Can we ever expect to have a greater opportunity? May God make us able and willing to do the share of His work which he has seen fit to give us. Pray for these twelve hundred inquirers after the truth. Pray that each one may become a genuinely converted church worker. Pray that many other places in the home land and on our Mission fields may experience a similar revival of interest and religion.

NEWS FROM MOKPO

REV. J. S. NISBET.

IT IS great! What is great? Why, the way the new workers have been coming: twenty-nine adults and thirteen children within a year. Seventeen of these came this fall. As they passed through Mokpo in boats and launches bound for Chunju, Kunsan and Kwangju, we said, "Well, where does Mokpo come in?" We felt like saying, May we sit on the bank and watch you go by? But good things come to him who waits (if he works), and we are now rejoicing in the addition to our force of Miss Lily O. Lathrop and Rev. P. B. Hill and wife with three little Hills. These are all busy trying to correct their bad habits of tongue, so as to make the Korean sounds correctly. They say it is a hard job.

EVANGELISTIC.

Mr. McCallie has a circuit among the islands, some points of which it takes

three days to reach by steamer and sailboat, but he has been to all his churches encouraging, reproving, and directing them in their growth. In one of these large island churches Mrs. Nisbet, Miss Graham, and Miss McMurphy held a Bible class, in which eighty-six women enrolled. It was a great treat to teach these eager women the rich old Gospel truths.

Mrs. Nisbet supposed that all the women were strangers to her as she had never been near the place before. But she had a most pleasant surprise. A woman greeted her with the air of one who knew her and also one who had a kind of ownership of her, saying: "And it is my 'Poo-cen' that has come to teach us." It was a woman Mrs. Nisbet had taught in a class near Chunju. She has moved to this island and is letting her light shine, teaching the women to read and preaching Christ to them. These Bible classes are a power in the evangelization of Korea.

Miss Martin is constantly at work, preaching to and teaching the women. She has visited a number of churches in Mr. McCallie's territory and nearly all in mine. Wherever I go I find the effects of her presence.

We have also held a number of classes for men, but the fall is such a busy time that it is difficult for them to attend. We hope to hold more during the cold wintry days.

EXAMINATIONS.

Mr. McCallie reports that he has been to all his churches to hold examinations, but only a small number were ready for church membership. I have held the examinations in my field. Seventy appeared for baptismal examination and forty-eight for the catechumenate. Of these, forty-one were baptized and thirty-nine admitted to the catechumenate. Of my twenty-three meeting points, called churches, only five were barren of applicants for church membership. Some of these have those who wanted to be examined but were just a little timid as to their preparation. Maybe you would like to see a

SAMPLE EXAMINATION FOR BAPTISM.

Since you became a catechumen have you experienced much Christian joy?

Tell of this joy in your own language?

How have you observed the Sabbath?

Tell what you do on the Sabbath.

Under special stress have you not worked?

What is sin? How can sin be pardoned?

Have you received pardon? How?

Have you any sin now?

How many sacraments are there?

Who administers baptism, with what and in whose name?

Who should receive baptism?

What is meaning of baptism?

What is meaning of the Lord's Supper?

Who should partake of the Lord's Supper?

Repeat the Ten Commandments.

Repeat the Lord's Prayer.

Do you have family prayer daily?

Do you pray in private? How often? For what do you pray?

Do you read the Bible daily?

Do you drink intoxicants?

These questions, elaborated and followed up by any questions that may be suggested by answers to the ones given, form the basis of an examination held by me. During an examination at Pingyung, I was delighted with the appearance of a woman whose bright face and intelligent eye bespoke an awakened soul. It developed in the examination that she attends church every Sunday unless prevented by sickness or bad weather, although sixty-eight summers have tried their force upon her frame, and she has to walk fifty li (sixteen miles) to do so. If unable to attend she and a sister who is not yet ready for the baptism examination lay away their mite for the time when they can attend and then they contribute to the Lord's work of their scant means. She showed an unusual intelligence as to the fundamentals of Christianity and with delight I baptized her. She is a widow. Her husband belonged to the lowest of the low, the butcher class; to which class, of course, she also belonged, but to as many as received Him to them gave He power to become the sons of God and, therefore, she has become an heir through the blood of Christ. And in her face she shows the joy of her new-found grace.

DISCIPLINE.

It becomes necessary to administer discipline and that has not yet become an obsolete word in the Korean Church. Would it not be a blessed day if it could be relegated to the rubbish pile because of lack of occasion to use it? Among those called up for discipline was a boy who had not been attending church regularly. When asked about this he said that when at his grandmother's he always came, but if at his father's he sometimes forgot when Sunday came, as his father did not believe, and so made no note of the Sabbath day. He said that if during the

day he remembered that it was the Sabbath, he was sorry and tried to observe the remainder of the day. We advised him to always spend the Sabbath with his grandmother. He seemed glad of the suggestion and ready to try.

SUNDAY SCHOOL FOR THE CHILDREN.

As you may know, the Korean Sunday school is not for the children *especially* but for all the church; old and young as well, and all the church meets to study God's word. This is to me a matter of great gratification. But we do not stop there, so this fall some of our Mokpo workers got busy and organized mission Sunday schools especially for the children of non-Christian parents. In these the children are especially looked after, but the parents are also welcomed. And we hope

through the children to draw some of the parents into the fold. We have five of these schools in the city of Mokpo, with an attendance of about three hundred. These schools are held from 9 to 10 each Sabbath morning, and at the close all are invited to the main school in the church. Out of one of these schools we hope to see a church spring up.

Dr. K. S. Oh is in charge of the work, and Dr. Harding, Mr. Hill, Mrs. McCallie, Miss Cordell, Miss McMurphy, Miss Lathrop and Mrs. Nisbet assist him. These with a number of efficient Koreans are all trying to lead the pliant feet out of slimy paths into the straight and narrow way that leads to the solid Rock of Ages. And the blessing of the Master seems to be on their efforts.

Mokpo, Korea, Dec. 31, 1912.

FOREIGN MISSION TREASURER'S REPORT

RECEIPTS FOR FEBRUARY, 1913.

SPECIALS

| | | |
|--|-------------|-------------|
| Receipts | \$ 6,579 31 | |
| Balance January 31, 1913 | 1,083 34 | |
| | | \$ 7,662 65 |
| Disbursements | 1,746 19 | |
| Balance in bank February 28, 1913..... | 5,916 46 | |
| | | 7,662 65 |

REGULAR

| | | |
|---|-----------|------------|
| Debt Fund | 1,902 63 | |
| Current Funds | 29,666 15 | |
| Legacies | 22 50 | |
| | | 31,591 28 |
| Receipts for February, 1913 | 38,170 59 | |
| Receipts for February, 1912 | 38,779 17 | |
| | | 76,949 76 |
| Loss for February, 1913 | 608 58 | |
| Receipts April 1, 1912, to February 28, 1913..... | | 370,760 65 |
| Receipts April 1, 1911, to February 29, 1912..... | | 385,262 33 |
| | | 756,023 63 |
| Loss for the fiscal year..... | | 14,501 68 |

BANK BALANCES

| | |
|--|-----------|
| Special Account Credit in Bank | 5,916 46 |
| Regular Account Overdraft in Bank..... | 13,807 73 |

LIABILITIES

| | | |
|---|-----------|--------------|
| Bills Payable, borrowed money | 90,052 00 | |
| Accepted Drafts, Mission Treasurers | 62,447 37 | |
| | | 152,499 37 |
| Due Missions | | 41,737 03 |
| Overdraft in Bank | | 13,807 73 |
| | | 208,044 13 |
| Less advance payments to Missions..... | | 22,385 38 |
| | | 185,658 75 |
| Net liabilities | | \$185,658 75 |

EDWIN F. WILLIS, Treasurer.

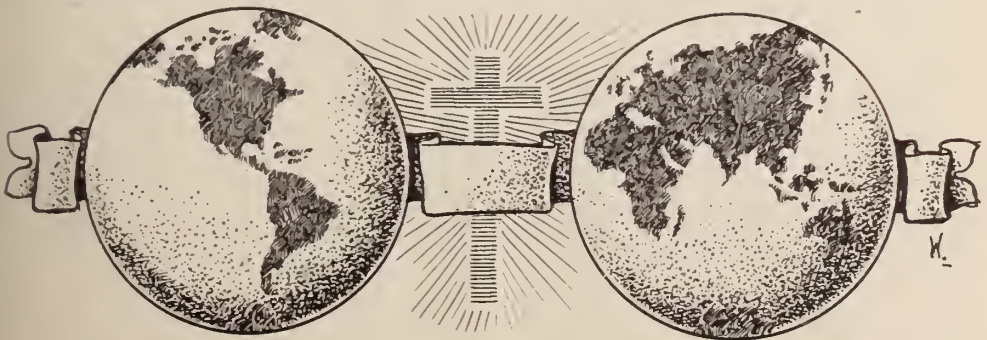
THE RELATION OF BUSHIDO TO CHRISTIANITY

IN THE eighth chapter of Matthew we read that Christ praised the Roman centurion whose attitude was more satisfactory than that of the Pharisees and Sadducees. There were many points of contact between the Roman Bushido and Christianity. In the first place, the centurion by acknowledging his own subordinate rank showed a spirit of modesty. Then again he spoke of obedience, a virtue found among soldiers of all countries. When commanded to advance they must go forward even though it be through fire and water. At the present day men are too prone to raise questions and not to render obedience until explanations have been given. Faith does indeed recognize the importance of understanding; but there is something lacking when everything must be made the subject for debate, and when there is an obstinate insistence on quibbling objections. Christians are now too much occupied with arguing. This comes in part from the spirit of freedom and independence, now found among even women and children, which keeps them from blindly following any leaders. This has its excellent side; but care must be taken lest here as elsewhere a person's strong point becomes his weakness. It is desirable that in the Church there should be the spirit shown by the centurion, so that believers will without hesitation do whatever God commands. This is faith; and at this point faith closely resembles the spirit of Bushido. Another point of resemblance is

that the soldier always has before him the thought of death. Nothing is directly said of this in the passage under consideration, but it is not an arbitrary view that recognizes this in the case of the centurion. Whenever the call comes, the soldier must hasten to the conflict, and so he can never forget the possibility of death. Death is the strongest spur to thought. If a man's ideas concerning it are wrong, he falls into profligacy; right ideas produce in him a combination of tendencies and dignity, and prepare him to draw near to God.

At bottom, faith is one with loyalty. A Chinese book says, "Loyalty is reverence." Where reverence and love for his lord are so strong that duty weighs more than a mountain and life less than a hair, there is seen the soldier's loyalty. The Christian, constrained by the love of God, is ready to give up life for the Kingdom of God. The loyalty of the soldier is here transformed into the faith of the Christian.

Christ's delight in the centurion led him to say: "Many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." I believe that Christ finds in Bushido that in which he delights. There is certainly much in it that calls for criticism, but there is also much that is commendable. It is our duty to preserve it, making it more and more such a system as will be pleasing to Christ.



FOREIGN MISSION COMMITTEE NOTES

THE regular monthly meeting of the Executive Committee of Foreign Missions was held on February 11th.

Rev. Eugene Bell, of the Korean Mission, and Rev. S. M. Erickson, of the Japan Mission, were present and addressed the committee with reference to their work.

Mr. Edwin F. Willis, who entered upon his duties as Treasurer of Foreign Mis-

The following resolution offered by the Executive Secretary was also adopted:

In answer to inquiries that have come to this office, the present Executive Committee of Foreign Missions assures the Church at large that all possible precaution consistent with the safeguarding of the sacred interests committed to it are being taken, and will be taken to prevent future debt, when the present burden is lifted, as we trust in God it will be by next April 1st.

While no foresight or management by any Foreign Mission Board has ever succeeded or can ever succeed in precluding the possibility of an occasional deficit at the close of the fiscal year, yet such another accumulation of deficits as the present debt represents we believe to be impossible under the Committee's present financial methods and safeguards; impossible, we are careful to state, so far as Committee management is concerned. It is conceivable that the Committee's income might be disastrously affected by causes bearing no relation to the Committee's management.

The present Foreign Missions Committee assures the pastors and members of our churches that it has as keen a sense of the evil of debt, and as great a loathing and horror of it, as any other body of men in our Church can possibly have.

The report of the sub-committee on Africa was adopted, authorizing the publication of a book prepared by Rev. W. M. Morrison, containing translations of portions of the Scripture into the Baluba language, together with suitable explanatory matter concerning the untranslated portions.

Rev. Henri Anet, of the Belgian Reformed Church, was appointed as the representative of the Executive Committee in Brussels.

On report of the Committee on Latin-America, Rev. Juan Orts Gonzales, at present a student at Union Theological Seminary, was appointed to work in connection with our Mission in Cuba, and expects to start for the field about the middle of March.

Dr. F. R. Crawford, of Keyser, W. Va., was appointed as a medical missionary and assigned to the Mid-China Mission.

The Secretary of Foreign Correspondence reported his visit to the Conference



Mr. Edwin F. Willis, our new Foreign Mission Treasurer.

sions on February 6th, was present and was invited to sit with the committee as a corresponding member.

The Executive Secretary reported that besides his regular work in the conduct of the office and in prosecuting the special efforts for liquidating the debt, he had visited a number of important churches, holding conferences with the pastors and boards of officers with reference to the plans and work of the committee.

of Secretaries in New York in the month of January, giving account of the special effort that was being made in behalf of the accused Korean Christians and of the more favorable conditions under which the trial of their case on appeal is being

conducted as compared with the former trial.

The Committee adjourned to meet again on March 11th.

S. H. CHESTER, Secretary.

PERSONALIA

A RECENT visitor at the Mission rooms was Rev. S. M. Erickson, of the Japan Mission. Mr. Erickson is an enthusiast about his missionary work, and very properly regards Japan as one of the most promising and most important of all Mission fields.

Our readers will be glad to see the accompanying picture of the Erickson and Hassell families and of the native evangelistic force of Sanuki province, in which their work is carried on.

While in Nashville Mr. Erickson spoke at Glen Leven church. A mother in the congregation asked her little girl when she went home who preached that morn-

ing. Her answer was, "I don't know who the man was, but he had a sunbeam face."

A letter from Rev. J. C. McQueen, written *en route* from Luocho to London, brings the distressing intelligence that he had been compelled suddenly to leave the field on account of an accident which happened to Mrs. McQueen at Leopoldville on their journey out, in order to bring her to London for treatment and possibly for a surgical operation. Mrs. McQueen had a fall which was at first not thought to have involved any serious permanent injury, but after reaching Luocho she began to suffer from it so intensely that it was



Sanuki Province Evangelistic Force, 1912. Pastor of the church in Takamatsu and six Sanuki evangelists. Left to right (also sitting)—Mrs. Erickson and Elinor Erickson, Mrs. Hassell and Rosalie Hassell, Mr. Hassell and Rebekah Hassell, Mr. Erickson and Edith Erickson.

found necessary to seek immediate relief. Mr. McQueen writes: "We begged the Mission not to send us back. We asked the doctor at Leopoldville to operate on Mrs. McQueen, but she refused. We left with tears in our eyes. We ask you to pray for us, because we want to return to our work in dear Africa."

As a matter of course the readers of *THE SURVEY* will comply with this request, and we trust that they will not cease their prayers until we know by the event what the will of the Lord is with reference to her recovery. We have not heard from them since they have reached London, but will no doubt receive news in a few days, which will be given to the Church as soon as it arrives.

In this connection we quote the following from a letter recently received from Mr. Arnold:

Get us a doctor and send him quick; I know the Committee will lose no time in getting him off to us if you can find the man, for the Committee certainly is aware of the dangers to our people out here without a physician.

In a letter from Mr. McKee, written from Mutoto, December 6th, he says:

Mrs. McKee and I are both well, and try to keep hard at work. Mr. Bedinger, who is stationed out here with us, has gone to Luo, 150 miles away, to attend a Mission meeting.

We are trying to hold things together till he gets back with some of the new folks. Rush that doctor—it's a wee bit risky to be so far away from a physician when one knows as little of medicine as we do.

The work is growing every day, but is in need of more workers to properly oversee it and direct it.

Mrs. S. R. Gammon, writing from Lavras on December 6th, sends a picture of little Alice Gennet, whose sunny visage accompanied this note.

Writing of the close of the school year at Lavras, she says:

We are nearing the close of the school session, and are in the midst of final examinations—a trying time for teachers and pupils. There will be six graduates—two young ladies will take their normal diplomas from the Charlotte Kemper Seminary, two young men from the academic course of the Gymnasio, and two from the Agricultural School. One of these young men will go to the Seminary at Campinas; one of the girls will probably teach for us, either here in Lavras, or in some school under the care of the Mission.

In a letter from Dr. Wilkinson, he encloses a letter of appreciation from some friends whom he had ministered to in the hospital, from which we make the following extract, concerning the truth of which we have not the slightest doubt:

Your hospital is carried on in as Christ-like a way as any that I know of; it is an



Some of the teachers and pupils in Woman's Training Home and Girls' School, Kiangyin, China.

inspiration to think of it as a fruit of Christ's coming two thousand years ago—a true witness of His work and spirit.

Sincerely yours,



Alice Gennet Gammon.

One of our great missionary churches is the First Church of Wilmington, N. C., which has the entire support of Kiangyin station of our Mid-China Mission, and which has given the station a splendid equipment of schools, residences and hospital plant. Mr. Little in a recent letter sends us some handsome pictures of the buildings, of which we are glad to give our readers the benefit. He and Mrs. Little are expected home on furlough during the coming summer. Speaking of his term of service just closing he says: "God's favor has rested upon us during this term of years, and we feel that some few things have been accomplished for His glory."

DO YOU KNOW ?

Questions on the Foreign Mission Department

1. What the new "Hands-Across-the-Sea" movement is?
2. Mr. Haden's plan for Industrial self-support for the Chinese connected with the Soochow Presbytery?
3. Who was Kashing's distinguished visitor?
4. How God answered Shimizu's prayer?
5. What the "basha" is?
6. Any incident that shows the increasing freedom of thought which is making itself felt all over Brazil?
7. How they prepare salt in Korea?
8. If discipline is an obsolete word in Korea?
9. What examination Korean Christians must stand before they can be baptized?
10. Where a Museum is being started?
11. What progress the school at Cardenas has made?
12. What is the crying need of our African Mission?
13. Who is the "man with the Sunbeam face?"



THE APRIL MISSIONARY MEETING

Arranged by Miss MARGARET MCNEILLY.

Senior Program for April, 1913

Topic—AFRICA.

Theme—GIVING.

"Freely ye have received, freely give."

Scripture Reading—Mal. 3.

Hymn—Selected.

Prayer—(a) For our new missionaries to Africa.

(b) For the work at the new station, Mutoto.

(c) For the health and strength of the missionaries.

(d) For the native evangelists.

(e) For the guidance of the Holy Spirit.

(f) That at home and abroad the religion of Jesus Christ may become a more living reality.

Solo—Selected.

Minutes.

Roll Call—Answer with a verse of Scripture on GIVING.

Business.

Prayer—For the work of the Society.

Reading—In Losing Others We Lose Ourselves.

Topical—A Wide Open Door.

He Saveth to the Uttermost.

Telegraphic Messages from Africa.

Hymn—From Greenland's Icy Mountains.

Close with the Lord's Prayer in concert.

SUGGESTIONS.

When the April meeting is held, our fiscal year will have closed. We trust that our Committee can TELEGRAPH to the Church that the DEBT is lifted. Let your Reporter look out for such news, and if it comes, as we confidently hope it will, let there be a short service of Thanksgiving.

Make special prayer for our new missionaries to Africa "that their faith fail not;" that they may speedily learn the language so that they can break the "Bread of Life" to "those that sit in darkness."

Don't let the prayers of the Society cease with the meeting. Ask that each member in her private devotions continue to remember the special needs of this field.

Let the Reporter look out for current news from Africa.

Junior Program for April, 1913

Topic—AFRICA.

Song—The Light of the World is Jesus.

Devotional Service—The Lapsley Monument.

Prayer—(a) For the children in the "Pantops Home."

(b) For the two baby missionaries.

(c) For the Sunday-school children in Africa.

(d) For the children who have not yet heard the message.

Song—Selected.

Minutes.

Roll Call—Answer with a verse of Scripture on GOING.

Business.

Recitation—His Lamp.

Questions—1. What is the climate in the portion of Africa where our Mission is located?

2. Tell something about the situation of Luebo and Ibanche.

3. What kind of houses have our missionaries?

4. Tell something about the buildings and Industrial Department.

5. What are some of the results of the work in the Congo?

6. What are some of the hardships that our new missionaries must undergo?

7. What are our missionaries in the Congo calling for?

8. What else do they need?

9. How were our missionaries in the Congo made happy last fall?

10. What can we do for them?

Repeat together: "Men ought always to pray and not to faint."

Sentence Prayers.

Story—Three Years in Palmland.

"Sifting Fish."

Song—"Jesus Bids Us Shine."

Close with the Lord's Prayer in concert.

SUGGESTIONS.

Let the Devotional Service be carried out as planned on the leader. It will require a little time to prepare for it, but it will be worth while. Some of the older boys and girls could make the boxes for the "Monument."

After the exercise, ask the children about Samuel Lapsley, who he was, where he came from, where he went, etc.; why we hold his memory dear.

As the various needs of our African work are mentioned, they could be written on the blackboard, and after the questions are answered, ask the children to remember these needs in a sentence prayer.

THE MISSIONARY SURVEY

W.C. SMITH MANAGING EDITOR

Volume II.

APRIL, 1913

Number 6.

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Richmond, Virginia

EDITORIAL

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ONE WAY TO ADVANCE

A good friend of the MISSIONARY SURVEY writes, asking for sample copies, directing that the package be sent to a certain winter resort in the South. This friend says: "As I travel about, I like to have extra copies of the MISSIONARY SURVEY to introduce to any one who might become interested." A great deal of this quiet but effective kind of work could be done by those who have at heart the magazine's interest and purpose. Many of our readers travel at some time during the year. People do a great deal of reading while traveling or resting at health resorts and this opens a particularly happy opportunity for one who would introduce the MISSIONARY SURVEY.

Another friend of the SURVEY was coming up the Seaboard Air Line a few days ago, and, in the quiet of the Pullman, while the train paused at a station, overheard a lady passenger say something about the signal service bureau having

issued a storm warning that morning. Having a copy of the March MISSIONARY SURVEY in his suit case, he opened it at the Sunday School Extension article, entitled, "Storm Warnings," and as he passed forward to the dining car to get a lunch, stopped by the lady's section and said, "Madam, I heard you speak of storm warnings just now; perhaps this article would interest you." She thanked him graciously, and upon his return to the car thanked him again. A little while later, the lady's husband came back to the "magazine lender" and introduced himself, saying: "We would like to subscribe for that periodical. What is the price of it?" The information was given and his subscription taken. Further conversation developed the fact that this gentleman and his wife are Presbyterians, and members of one of our largest and most flourishing churches, and this was *the first copy of the MISSIONARY SURVEY they had ever seen!*

CHRISTIAN WORKERS' HOME AT MONTREAT, N. C.

Readers of THE MISSIONARY SURVEY will be interested to know that rapid progress is being made on the building which is to provide a vacation home at Montreat, N. C., for Christian workers who are giving their lives in self-denying service to needy Mission fields at home and abroad. It is expected the building will be ready for guests by July 1st, but this is contingent upon the friends of this

worthy enterprise furnishing sufficient funds to finish and equip the building.

This building will cost \$4,500, and a fund of \$2,000 is needed for furnishings. A few friends have made liberal gifts and many have expressed an interest in the purposes of this enterprise, but we must now make an urgent appeal for liberal subscriptions to complete the building and its equipment.

When complete, the building will provide for seventy-five guests at one time, and during a season this should mean that a vacation at a nominal cost has been made possible for at least three hundred deserving workers.

The privilege of furnishing a room in the home has been offered a number of societies and individuals at a cost of \$50 for the complete equipment. Each room will provide for two guests and will contain two iron beds and a complete and substantial outfit for the comfort of guests. A number of rooms remain unprovided for and we should like to assign them at once. In addition, an equipment for a small laundry is needed and this will cost about \$200. We should like for

paid servants of the Church cannot be expressed in words. The expressions of gratitude of a few deserving workers who have enjoyed a vacation at Montreat through the generosity of a group of friends have been touching indeed.

A quiet but efficient home mission worker said he was enjoying the first vacation in twenty-one years of continuous service. Another said he had not heard a sermon by another voice than his own for seven years. Cultured and heroic women who are teaching in Mission schools at \$15 per month, when they could command \$50 to \$75 in graded schools, have been unable to voice the joy that came to them through the rich feast of Bible courses and lectures and the fellowship



Christian Workers' Home, Montreat, N. C.

a generous friend or society to assume this item. The equipment of furniture for the lobby which is 25 x 38 feet remains to be furnished, and here again is an opportunity for a liberal minded person or society.

As previously explained, the present plans only provide dormitory accommodations, and guests will have to arrange for meals at the hotels and boarding houses until an annex with a restaurant equipment can be provided. It is hoped this adjunct, which will greatly increase the usefulness of the home, can be added before the summer of 1914.

The blessing this Workers' Home will bring to many hard worked and under-

paid sympathetic Christian friends at Montreat.

The friends who aid in building and equipping this home will make an investment which will bring gladness to many lives and greatly enlarge their equipment for service in the hard fields to which they are giving themselves with such unselfish devotion.

At the request of the other Executive Secretaries of the Assembly, the Secretary of the Publication Committee has undertaken to supervise the construction of the building and will handle funds for its equipment. Subscriptions may be sent to Mr. R. E. Magill, Special Treasurer, Box 1176, Richmond, Va., and should be made payable not later than June 1, 1913.

PUBLICATION AND SABBATH SCHOOL EXTENSION

Branch Department at
Texarkana, Ark.-Texas.

PUBLISHING HOUSE:
212-214 North Sixth St.,
Richmond, Va.

REMARKABLE EXAMPLES OF SUNDAY SCHOOL EXTENSION

THERE is no phase of Christian endeavor that bears such immediate, such definite and abundant fruit, as does well directed extension through the Sunday School Mission.

Here are presented two examples. They are remarkable but not uncommon. Hundreds of others could be given if space permitted, for the work is going on all over the South. There is one striking thing to be noted. The organizers of these Missions are always surprised to find their effort touching a greater number than calculated on in the beginning. Put a lump of sugar on the ground and soon there will gather many ants—they seem to come from nowhere and everywhere. Plant a Mission school in a seemingly hopeless section for attendance and the inevitable queries will be like these:

Where did all these people come from?

How could we have been in ignorance so long concerning their presence and their need?

Why did we not do this thing long ago?

Make a house to house canvass of any segregated section, like the cottage communities of mill operatives, or miners, or saw mill employees, or some suburb or rural district, and one will be astonished at the revelation of two facts—namely:

A great proportion of men, women, and children are attending no religious services whatever, nor is there any religious teaching in the home.

Most of this number will gladly respond to the proposition for a weekly cottage prayer

meeting or a Sunday school, or both, to be held in their vicinity.

The way for this is open in many places yet untouched, where, in the meantime, thousands of children are growing up without a knowledge of God's word and thousands are dying from year to year unsaved.

FEWELL SURVEY MISSION

In the southwestern portion, and within the corporate limits of the city of Meridian, is a section known as Fewell's Survey. The territory included is situated in the railroad shop district, and is triangular in shape, bounded on all sides by the yards and interchange tracks of the N. O. & N. E. and M. & O. railroads.

In this section live about three hundred white people. Cut off by the railroad tracks from the churches of the city, the children were growing up without religious privileges. No organized work was attempted until a few years ago. At that time the pastor of the Second Church, Rev. A. A. Craig, and one of the elders, C. C. Alexander, began a house to house visitation. A weekly cottage prayer meeting was next started, and as interest rapidly developed, the question of a Sunday school was broached. None of the homes being adapted to this purpose, and no other building being available, it seemed that this promising work must be given up. Mr. Alexander here came to the rescue, buying a lot and providing funds from his own means for the erection of a chapel 16 x 32 feet.



The earlier days (1910) of the Fewell Survey Sunday School.

The pastor left before the completion of the building, throwing the responsibility and leadership in the work upon Mr. Alexander. Through his consecrated intelligence, backed by an indomitable faith in God, and with the assistance of kindred spirits, the work grew steadily.

In November last it was seen that the chapel was inadequate to the needs of the work. The accompanying picture shows the result of the effort to provide better quarters. In this building are four class rooms, a separate primary room, and a main room 24 x 32 feet. The attendance in the chapel averaged about twenty-two, in the new building about eighty-three.

God has richly blessed the labors of His servants. In the services held here twenty-seven members have been received into the Second Church and some converted here have gone to other denominations. It is planned to organize a church here in the near future. Besides this, a moral atmosphere has been created for the children of the community that has already influenced nearly every home in it. Truly the Lord has wrought marvelously here, and to Him be all the praise and glory.



The present Fewell Survey Sunday School. Mr. C. C. Alexander, the genius of this splendid work, shown in the upper left hand corner.



Waughtown Sunday School. Only six months old and about to overflow its quarters a second time.

WAUGHTOWN PRESBYTERIAN SUNDAY SCHOOL

This Mission was recently established by the First Presbyterian Church of Winston-Salem, N. C., in a rapidly growing suburban section of that city.

The beginning of the enterprise was unique. Perhaps nothing like it ever occurred before. A group of young boys presented to the Session of the First Church a formal petition to plant the Mission. Two of the boys are members of the First Church, and they were joined in the petition by other boys of the Waughtown community.

The Session promptly took up this challenge and appointed Mr. Charles M. Norfleet, as superintendent, to take charge of the work. Cottage prayer meetings were held in the homes of the Christian people of the community as a proper beginning of the effort. This was followed by the organization of the Sunday School on the tenth of last November in the home of Claude Obrien, one of the boy petitioners, with an enrollment of twenty-six as regular attendants. Assisting Mr. Norfleet are Mr. Joe Sutenfield, Assis-

tant Superintendent; Mr. Horace Bledsoe, Secretary; Claude Obrien, Treasurer.

The school began at once to grow, and within a few weeks overflowed, making it necessary for the Session to rent a double house near by. Taking out the partitions gave them the greater part of the lower floor for an assembly room, with a number of class rooms adjoining and above.

By February 16th the enrollment had reached 139, with an average attendance of seventy-five per cent. The school has every promise of permanency and success, and plans are already forming for building a suitable chapel.

It is said this school has a remarkable record for assembling "on time," there being an average of not more than two tardy pupils in fifteen weeks.

Another strong feature is this: All but a small part of the offerings are devoted to benevolent causes. The offering of the first Sunday in the month goes for Sunday School Extension; second Sunday, Orphans; third Sunday, own expenses; Fourth Sunday, Foreign Missions. This is strong meat for an infant Sunday school, but it will produce Christians of the dependable and progressive type.

Doubtless Mr. Norfleet has faithful and

able help in the lady teachers working in this school. It is an exception to the rule if the women are not a powerful factor in this enterprise. One of them gave the facts from which this account was made up, but she failed to mention her own name or part in the work. Thus her unsigned memorandum closes:

With our splendid superintendent, the fine enthusiasm of the young men so interested—who have, by the way, entire charge of the church property—with the active and prayerful interest of the mothers of these boys and of others interested in them, and, above all, with the earnest prayers of our home church members to help us, we feel that there is a great and wonderful work for this school, and that the end is not yet.

Holu The Shepherd Seeks

“I count no time,” the Shepherd gently said,

“As thou dost count and bind

The days in weeks, the weeks in months: my counting

Is just—until I find.

“And that would be the limit of my journey.

I’d cross the waters deep,

And climb the hillsides with unfailing patience

Until I found my sheep.”

—Selected



MISSIONARIES OF THE PRESBYTERIAN CHURCH, U. S.

AFRICA—CONGO MISSION. [34]
IBANHE. 1897.

*Rev. and Mrs. J. McC. Sieg.
Rev. and Mrs. A. L. Edalston (c).
Rev. and Mrs. A. A. Rochester (c).

LUERO. 1891.

*Rev. W. M. Morrison.
Rev. and Mrs. Motte Martin.
*Mr. and Mrs. L. J. Coppedge.
Rev. and Mrs. L. A. DeYampert (c).
Miss Maria Fearling (c).
Rev. and Mrs. C. L. Crane.
Mr. T. J. Arnold, Jr.

MUTOTO.

Rev. and Mrs. Geo. T. McKee.
Rev. Robt. D. Bedinger.

E. BRAZIL MISSION [15]
LAVRAS. 1893.

Rev. and Mrs. S. R. Gammon.
Miss Charlotte Kemper.
Mr. and Mrs. A. P. Shaw.
*Rev. H. S. Allyn, M. D.
*Mrs. H. S. Allyn.
Mr. and Mrs. C. C. Knight.
*Mr. and Mrs. B. H. Hunnleutt.
Miss R. Coroline Kilgore.

ALTO JEQUITIBA. 1900.

Mrs. Kate B. Cowan.

DOM SUCCESSO.

Miss Ruth See.
Mr. and Mrs. W. B. Scott.
Mrs. D. G. Armstrong.

W. BRAZIL MISSION. [10]

ITU. 1908.

Rev. and Mrs. Jas. P. Smith.

BRAGANCA. 1909.

Rev. and Mrs. Gaston Boyle.

CAMPINAS. 1872.

*Rev. and Mrs. J. R. Smith.

ITAPETINGA. 1883.

Rev. and Mrs. R. D. Daffin.

DESCALVADO. 1907.

Rev. and Mrs. Alva Hardie.

N. BRAZIL MISSION. [11]

FORALEZA. 1882.

*Mrs. R. P. Baird,
Fredericksburg, Va.

GARANHUNS. 1895.

Rev. and Mrs. G. E. Henderllite.
Rev. and Mrs. W. M. Thompson.

PERNAMBUCO. 1873.

Miss Eliza M. Reed.
Miss Margaret Douglas.
Miss Edmonia R. Martin.

CANHOTINHO.

Dr. G. W. Butler.
Mrs. G. W. Butler.

NATAL.

Rev. and Mrs. W. C. Porter.

MID-CHINA MISSION. [72]

TUNGSIANO. 1904.

*Rev. and Mrs. J. Y. McGinnis.
Rev. and Mrs. H. Maxey Smith.

Miss R. Ellmore Lynch.
Miss Kittie McMullen.

HANGCHOW. 1867.

Rev. and Mrs. J. I. Stuart, Sr.
Miss E. B. French.
Miss Emma Boardman.
Miss Mary S. Mathews.
Rev. and Mrs. George Hudson.
Miss Venie J. Lee, M. D.
Rev. and Mrs. Warren H. Stuart.
Miss Annie R. V. Wilson.
Miss Rebecca E. Wilson.
Rev. and Mrs. R. J. McMullen.

SHANGHAI.

*Rev. and Mrs. S. I. Woodbridge.

KASHINO. 1895.

*Rev. and Mrs. W. H. Hudson.
Dr. and Mrs. W. H. Venable.
Rev. and Mrs. J. M. Blain.
Miss Elizabeth Talbot.
*Mr. and Mrs. H. B. Vanvalkenburgh.
Rev. and Mrs. Lowry Davis.
Miss Irene Hawkins.
Miss Mildred Watkins.
Dr. and Mrs. A. C. Hutcheson.
Miss Elizabeth Corriher.

KIANGYIN. 1895.

*Rev. and Mrs. L. I. Moffett.
Rev. and Mrs. Lucy L. Little.
*Dr. and Mrs. Geo. C. Worth.
Mr. and Mrs. Andrew Allison.
Miss Rida Jourdain.
Mrs. Anna McG. Sykes.
Miss Ida M. Albangh.
Miss Carrie L. Moffett.

NANKING.

Rev. and Mrs. J. L. Stuart, Jr.
Dr. and Mrs. R. T. Shields.
Rev. and Mrs. P. F. Price.
Rev. C. H. Smith.

SOOCHOW. 1872.

Mrs. H. C. DuBose.
Rev. J. W. Davis.
Dr. and Mrs. J. R. Wilkinson.
Dr. J. P. Mooney.
Miss S. E. Fleming.
*Miss Addie M. Sloan.
*Miss Gertrude Sloan.
*Mrs. M. P. McCormick.
Rev. and Mrs. P. C. DuBose.
Rev. R. A. Haden.
*Mrs. R. A. Haden.
Miss Lillian C. Wells.

NORTH KIANGSU MISSION. [60]

CHINKIANO. 1883.

Rev. and Mrs. A. Sydenstricker.
Rev. and Mrs. J. W. Paxton.
*Rev. and Mrs. D. W. Richardson.
Rev. and Mrs. J. C. Crenshaw.
Rev. and Mrs. O. V. Armstrong.
Rev. and Mrs. Thos. L. Harnsberger.

TAICHOW. 1908.

*Rev. and Mrs. C. N. Caldwell.

HSUCHOU-FU. 1897.

Rev. Mark B. Grier.
Mrs. Mark B. Grier, M. D.
*Dr. and Mrs. A. A. McFayden.
*Rev. and Mrs. Thomas B. Grafton.
Rev. and Mrs. Geo. P. Stevens.
Rev. F. A. Brown.
Miss Charlotte Thompson.

HWAIAIFU. 1904.

Rev. and Mrs. H. M. Woods.
Miss Josephine Woods.
Rev. O. F. Yates.

YENCHING. 1909.

Rev. and Mrs. H. W. White.
Rev. and Mrs. C. F. Hancock.
*Dr. R. M. Stephenson.
Miss Esther H. Morton.
Dr. and Mrs. Win. Malcolm.

SUICHEN. 1893.

Dr. and Mrs. J. W. Bradley.
Rev. B. C. Patterson.
Mrs. B. C. Patterson, M. D.
Rev. and Mrs. W. F. Junkin.
Mr. H. W. McCutchan.
Miss Mada McCutchan.
Miss M. M. Johnston.
Miss B. McRobert.

TSING-KIANO-FU. 1887.

Rev. and Mrs. J. R. Graham, Jr.
Dr. and Mrs. James B. Woods.
Rev. and Mrs. A. A. Talbot.
Miss Jessie D. Hall.
Miss Ellen Baskerville.
Miss Sallie M. Lacy.
Miss Nellie Sprunt.
Rev. Lyle M. Moffett.

HAICHOW. 1908.

Rev. and Mrs. J. W. Vinson.
L. S. Morgan, M. D.
Mrs. L. S. Morgan, M. D.
Rev. and Mrs. A. D. Rice.

CUBA MISSION. [10]

CARDENAS. 1899.

Mrs. J. G. Hall.
Rev. and Mrs. R. L. Wharton.
Miss M. E. Craig.
Mr. and Mrs. E. R. Sims.

CAIBARIEN. 1891.

Miss Edith McC. Houston.
Miss Mary Alexander.

PLACETAS. 1909.

Rev. and Mrs. H. F. Beatty.

JAPAN MISSION. [35]

KOBE. 1890.

Rev. and Mrs. S. P. Fulton.
Rev. and Mrs. H. W. Myera.
Rev. and Mrs. W. McS. Buchanan.

KOCHI. 1885.

Rev. and Mrs. W. B. McIlwaine.
Rev. and Mrs. H. H. Munroe.
Miss Estelle Lumpkin.
Miss Annie H. Dowd.
Miss Sala Evans.

NAGOYA. 1867.

Rev. and *Mrs. W. C. Buchanan.
Miss Charlotte Thompson.
Miss Leila G. Kirtland.
Rev. and Mrs. R. E. McAlpine.

SUSAKI. 1898.

*Rev. and Mrs. J. W. Moore.

TAKAMATSU. 1898.

*Rev. and Mrs. S. M. Erickson.
Rev. and Mrs. A. P. Hassell.
Miss M. J. Atkinson.

TOKUSHIMA. 1889.

Rev. and Mrs. C. A. Logan.
Miss Lillian W. Crnd.
Rev. and Mrs. H. C. Ostrom.

MISSIONARIES—Continued

- TOYOHASHI. 1902.
Rev. and Mrs. C. K. Cumming.
- OKAZAKI 1912.
Miss Florence Patton.
Miss Annie V. Patton.
- KOREAN MISSION. [72]
CHUNJU. 1896.
Rev. and Mrs. L. B. Tate.
Miss Mattie S. Tate.
Dr. and Mrs. T. H. Daniel.
Rev. and Mrs. L. O. McCutchen.
Miss Sadie Buckland.
Rev. and Mrs. W. M. Clark.
Rev. and Mrs. W. D. Reynolds.
Miss Susanne A. Colton.
Rev. S. D. Winn.
Miss Emily Winn.
Miss E. E. Kestler.
Miss Lillian Austin.
Rev. and Mrs. P. B. Hill.
*Mrs. A. T. Grayhill.
- KUNSAN. 1896.
Rev. and Mrs. Wm. F. Bull.
Miss Julia Dysart.
Miss Anna M. Bedinger.
Mr. and Mrs. W. A. Venable.
Dr. and Mrs. J. B. Patterson.
Rev. and Mrs. J. K. Parker.
Rev. John McEachern.
- KWANGJU. 1898.
*Rev. and Mrs. Eugene Bell.
Rev. S. K. Dodson.
Miss Mary L. Dodson.
*Mrs. C. C. Owen.
Rev. and Mrs. L. T. Newland.
Miss Ella Graham.
Dr. and Mrs. R. M. Wilson.
Miss Anna McQueen.
Rev. and Mrs. J. V. N. Talmage.
Rev. and Mrs. Robert Knox.
Mr. and Mrs. M. L. Swinehart.
Mr. William P. Parker.
- MOKPO. 1898.
Rev. and Mrs. H. D. McCallie.
Miss Julia Martin.
- *Rev. and Mrs. W. B. Harrison.
Rev. and Mrs. J. S. Nisbet.
Dr. and Mrs. M. C. Harding.
Miss Ada McMurphy.
Miss Elsie J. Shepping.
Miss Lillie O. Latarop.
- SOONCHUN. 1913.
Rev. and Mrs. J. F. Preston.
Rev. and Mrs. R. T. Coit.
Miss Meta L. Biggar.
Miss Lavalette Dupuy.
Miss Anna L. Greer.
Rev. and Mrs. C. H. Pratt.
Dr. and Mrs. R. S. Leadingham.
- MEXICO MISSION. [12]
LINARES. 1887.
Rev. and Mrs. H. L. Rosa.
Mrs. A. T. Grayhill.
- MATAMOROS. 1884.
Miss Alice J. McClelland.
- SAN BENITO, TEXAS.
Miss Anne E. Dysart.
- BROWNSVILLE, TEXAS.
Rev. and Mrs. W. A. Ross.
- MONTEMORELOS. 1884.
Mr. and Mrs. R. C. Morrow.
- C. VICTORIA. 1850.
Mrs. E. V. Lee.
- TULA. 1912
Rev. and Mrs. J. O. Shelhy.
- UNASSIGNED LIST [19]
AFRICA.
Mr. W. L. Hillhouse.
Rev. and Mrs. A. C. McClunon.
Mr. T. C. Vinson.
Rev. and Mrs. H. M. Washburn.
Mr. Plumer Smith.
*Rev. and Mrs. J. C. McQueen.
- Mr. S. H. Wilds.
Rev. and Mrs. J. W. Allen.
Rev. and Mrs. N. G. Stevens.
- KOREA.
Mr. Wm. A. Linton.
Miss Lillian Austin.
Rev. and Mrs. P. B. Hill.
- CHINA.
Mr. and Mrs. J. M. Wilson.
- RETIRED LIST. [17]
AFRICA.
Dr. J. G. Pritchard.
- BRAZIL.
Mrs. F. V. Rodrigues.
Mrs. R. P. Baird.
- CHINA.
Rev. G. W. Painter, Pinalaki, Va.
Miss M. D. Roe.
- CUBA.
Rev. and Mrs. F. H. Wardlaw.
Miss Janet H. Houston.
Rev. and Mrs. J. T. Hall.
- JAPAN.
Miss C. E. Stirling.
Mrs. L. R. Price.
- KOREA.
Mrs. W. M. Junkin.
Rev. and Mrs. A. M. Earle.
Dr. W. H. Forsythe.
Miss Jean Forsythe.
- Missions, 10.
Occupied Stations, 53.
Missionaries, 367.

*On furlough, or in United States.
Dates opposite names of stations indicate year stations were occupied.
For postoffice address, etc., see below.

STATIONS, POSTOFFICE ADDRESSES.

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- B. BRAZIL.—For Lavras—"Lavras, Estado de Minas Geraes, Brazil." Bom Successo, Estado de Minas Geraes, Brazil. For Alto Jequitiba—"Alto Jequitiba, Estado de Minas Geraes, Brazil."
- W. BRAZIL.—For Campinas—"Campinas, Estado de Sao Paulo, Brazil." Itapetitinga, Estado de Sao Paulo, Brazil. For Descalvado—"Descalvado Estado de Sao Paulo, Brazil." For Braganca—"Braganca, Estado de Sao Paulo, Brazil." For Sao Paulo—"Estado de Sao Paulo, Brazil." For Ita—Itu, Estado de Sao Paulo, Brazil."
- N. BRAZIL.—For Canhotinho—"Canhotinho, E. de Pernambuco, Brazil." For Garanhuns—"Garanhuns, E. de Pernambuco, Brazil." For Natal—"Natal Rio Grande de Norte, Brazil." For Pernambuco—"Recife, E. de Pernambuco, Brazil."
- CHINA.—MID-CHINA MISSION.—For Tungliang—"Care Southern Presbyterian Mission, Tungliang, via Shanghai, China." For Hangchow—"Care Southern Presbyterian Mission, Hangchow, China." For Shanghai—"Care Southern Presbyterian Mission, Shanghai, China." For Kashi—"Care Southern Presbyterian Mission, Kashi, via Shanghai, China." For Kiangyin—"Kiangyin, via Shanghai, China." For Nanking—"Care Southern Presbyterian Mission, Nanking, China." For Soochow—"Care Southern Presbyterian Mission, Soochow, China." NORTH KIANGSU MISSION: For Chinkiang—"Care Southern Presbyterian Mission, Chinkiang, China." For Taichow—"Care Southern Presbyterian Mission, Taichow, via Chinkiang, China." For Hsichoufu—"Care Southern Presbyterian Mission, Hsichoufu, via Chinkiang, China." For Hwahinfu—"Care Southern Presbyterian Mission, Hwahinfu, via Chinkiang, China." For Suchien—"Care Southern Presbyterian Mission, Suchien, via Chinkiang, China." For Tsing-King-Pu—"Care Southern Presbyterian Mission, Tsing-King-Pu, via Chinkiang, China." For Hanchow—"Care Southern Presbyterian Mission, Hanchow, China." For Yencheng—"Care Southern Presbyterian Mission, Yencheng, Kiangsu, China."
- CUBA.—For Cardenas—"Cardenas, Cuba." For Calbarien—"Calbarien, Cuba." For Camajunni—"Camajunni, Cuba." For Pinar—"Pinar, Cuba."
- JAPAN.—For Kobe—"Kobe, Setzu Province, Japan." For Kochi—"Kochi, Tosa Province, Japan." For Nagoya—"Nagoya, Owari Province, Japan." For Suwai—"Suwai, Tosa Province, Japan." For Takamatsu—"Takamatsu, Sanuki Province, Japan." For Tokushima—"Tokushima, Awa Province, Japan." For Toyohashi—"Toyohashi, Mikawa Province, Japan."

KOREA.—For Chunju—"Chunju, Korea, Asia." For Kunsan—"Kunsan, Korea, Asia." For Kwangju—"Kwangju, Korea, Asia." For Mokpo—"Mokpo, Korea, Asia." For Seoul—"Seoul, Korea, Asia." For Soonchun—"Soonchun, Korea, Asia."

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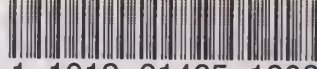
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